JANUARY 1991

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MISSIONARY Herald

El Salvador 'The Despised'

Pimu Hospital Open

28:19 The Action

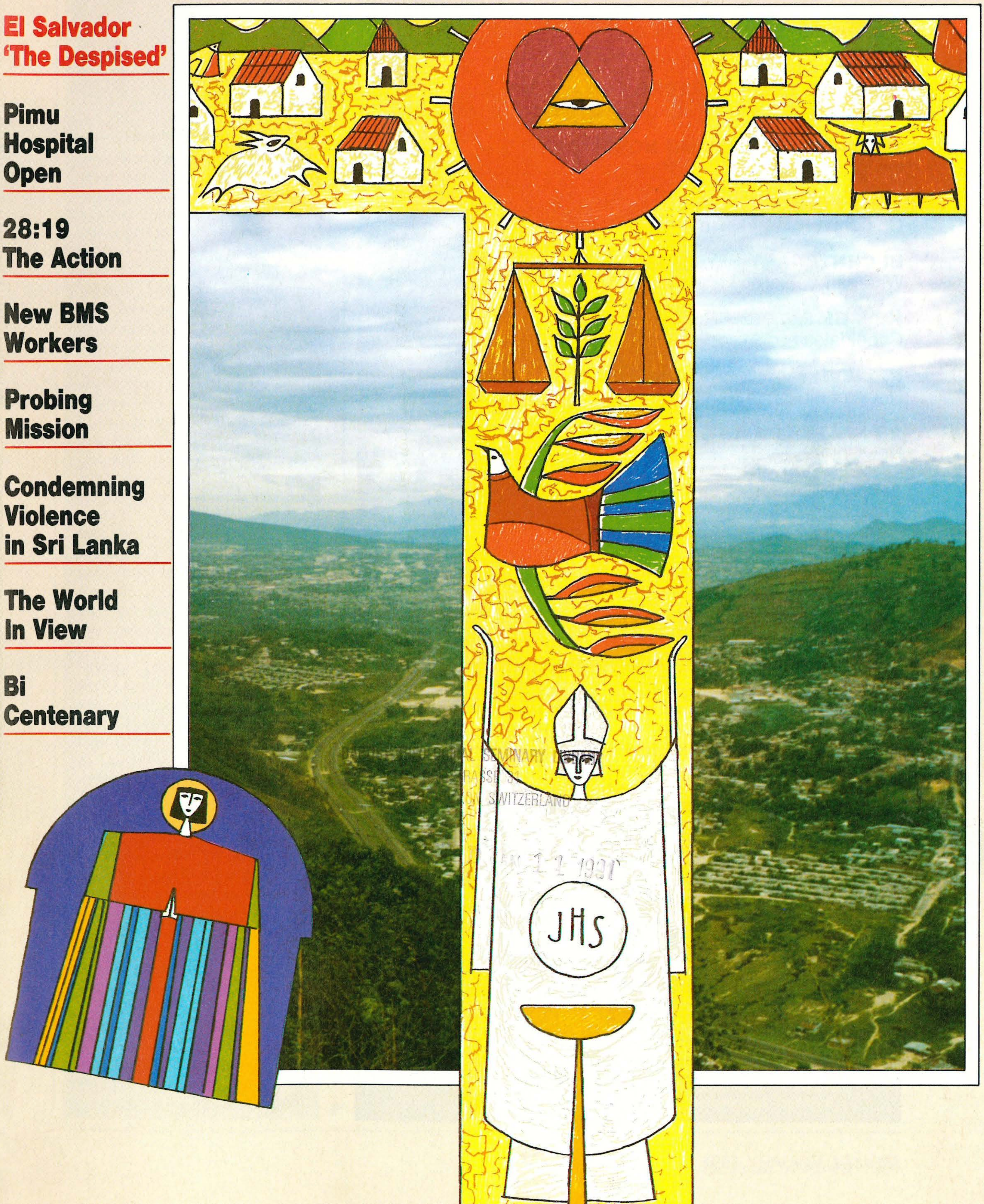
New BMS Workers

Probing Mission

Condemning Violence in Sri Lanka

The World In View

Bi Centenary



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Herald

EDITORIAL COMMENT

From some of the letters we receive many of you would like us to print more success stories and fewer reports of the problems encountered by missionaries and national Christians. We do try to keep a right balance, but are you really saying that you don't want to feel part of a worldwide church which, in many places, is facing tremendous difficulties? Are you only prepared to pray for people and places where things seem to be going well?

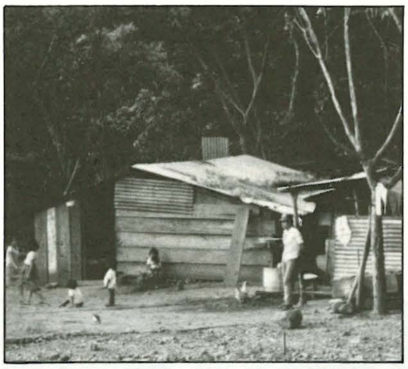
As we enter 1991, many of the countries where we have partner churches are in the midst of crisis. El Salvador, Sri Lanka and Angola still experience civil unrest and terrorism. Brazil, Nicaragua and Zaire are coping with huge debts and soaring rates of inflation. Bangladesh and Nepal face the uncertainties of political change as well as those problems confronting every developing country. Always it is ordinary people who suffer – the old, the very young, the poor and vulnerable.

Yet there are many 'success' stories. People are turning to Christ as the only hope. Churches are growing, often at a tremendous rate. But the real 'success', if that is what it can be called, is in the way so many are prepared to see hardship, suffering and even death as inescapable if they are to serve others in Christ's name.

In each of these countries Christians are looking to us to be partners together in the work of the gospel. As Miguel Castro in El Salvador said: *Our Christian commitment here is not just for ourselves. It is a commitment on behalf of the men and women around the world who believe in God's justice. This ministry with poor people belongs to the Baptist family in Britain which is looking at the world with hope in the Kingdom of God.*

DESPISED IN THIS WORLD

'The people of the returned community of Segundo Montes are not unlike an early Christian community,' say David and Rachel Quinney Mee.



EL SALVADOR OFTEN seems to look its best when being woken by a brilliant fiery dawn. The growing light makes poetry round the volcanoes before it moves the clouds and mists out of the valleys, lifting them slowly in offering to a steadily blueing sky. Then the richest extravagance of greens appear in varied foliage, and still more colour and activity as those exotic birds flit past the windows of our vehicle.

All welcome sights one recent Tuesday morning, not least as added stimulus to stay alert on the road as the waking effect of the cold shower at 3.30 am began to wear off.

By this first light women were already out washing clothes in some of the pools we passed by the side of the road. Their children were carrying water pots, or bowed low under heavy loads of firewood. Others had begun the walk to their plots of rented land in earlier darkness. Parts of El Salvador had already put in the first few hours work of the day.

We were giving a ride to some friends who needed to be in San Francisco Gotera early that morning and could not risk the bus ride for fear of the military forced recruitment.

We arrived in the town looking forward to a quiet cup of tea with Sister Antonia in the house of the St Clare sisters. Instead we were woken up by a much stronger dynamic as we stumbled into a crowd of almost 2,000 people and another milepost in Salvadoran history.

Gotera is the last garrison town before 'Segundo Montes', the new town of returned refugees. Three days earlier, troops from Gotera had captured two people from the repatriated community and were accusing them of carrying 'subversive messages for the delinquent terrorists'.

On the first day of the capture, about 60 people had come from Segundo Montes to the barracks to demand the release of their companions, unless

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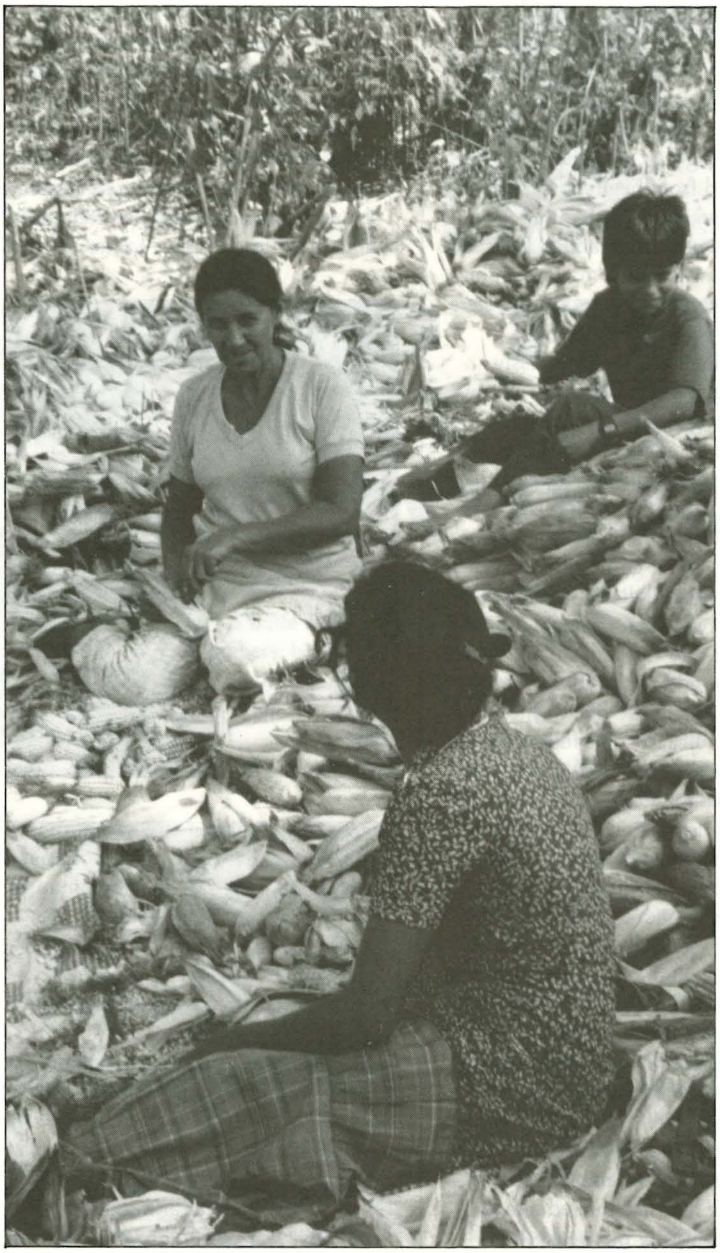
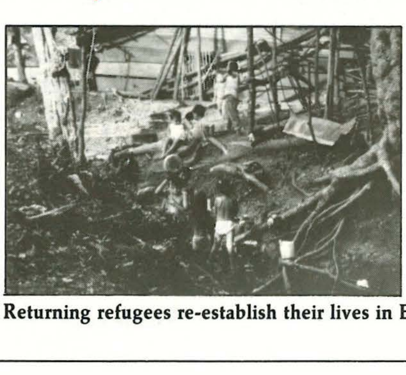
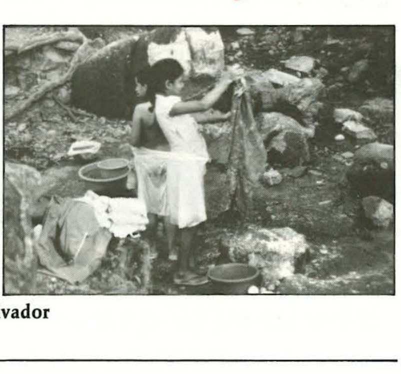






Returning refugees re-establish their lives in El Salvador evidence of their supposed crime was produced. They were told, in furious tones, that the captives would be held at least twelve days before anything could be done about their possible release.

The following day, a further 200 people arrived from Segundo Montes to increase the pressure outside the barracks. The new commander, Colonel Leon Linares, was unable to contain his anger at the community, or at the sisters who opened their house to them, providing some basic yet hopelessly inadequate facilities for the impromptu vigil. Most people slept in the street, accompanied by some of the sisters.

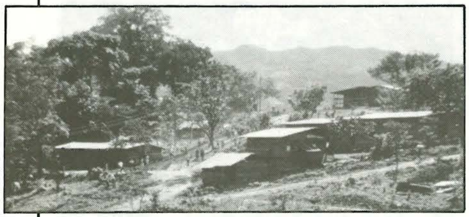
On Monday the numbers swelled to almost 2,000. They came on buses but were forced off at the military roadblock and told they could go no further. When more people arrived at the roadblock they all simply walked through and continued on into Gotera, leaving behind some nervous and confused soldiers.

On the third day the first of the captives was released. The following morning, while we watched, the second was welcomed by a cheering crowd. The 2,000, mostly women, children and old people had maintained their position – and more. They had made loud and vocal their accusations against the military, and especially the Atlacatl Brigade, some 50 or so of whom are now in Gotera since the arrival of their ex-commander, Colonel Linares.

Strong speeches were made in the street outside the barracks about the murder of the Jesuit priests, and about the massacre in nearby Mozote, in Morazan when, in December 1981, the same Brigade had slaughtered almost 1,000 people, mostly the weakest and most helpless of the community, others having fled for their lives.

On Tuesday morning the speeches and shouts had more than a note of victory. 'The people who struggle, triumph!'

One soldier told them, 'We've always given the orders round here; now you're ordering us about. We don't know what to do.'



It was the first such display of defiance and courageous non-violent confrontation that Gotera had seen. In spite of the propaganda against it all, many of the Gotera residents provided refreshments and moral support to the people in vigil.

As we left for San Salvador, the people from Segundo Montes waited for the press before going home to celebrate.

However well it may be written up it will be hard to do justice to the community spirit and strength of these 'rag-tag' repatriates. They are not unlike, perhaps, the early Christian community St Paul wrote to and described as 'despised in this world', and there will always be those who will believe the sacred and hateful propaganda against them.

They have been publically defamed on the radio by the Armed Forces' Press Service as dangerous terrorists who came to attack and control the barracks with the help of St Clare sisters in the town.

Others will slander and chastise them. 'Have they no work to do?' 'Disgraceful display, noisy, smelly, blocking the streets, sleeping outside.' 'Communists!'

We saw them and, as they say, seeing's believing. The weak, the poor, the despised, who with their humble truth and call for justice more than shamed 'the strong and worldly wise'. Chosen by God, maybe, as Paul suggests of the Corinthians, 'the low and despised of this world, even things that are not, or bring to nothing things that are'. Or, as the New English Bible says more clearly still, 'to overthrow the existing order.'

A week later we went with a reflection group from the Baptist Association to see the community of Segundo Montes for ourselves. The pressure they had placed on the military in Gotera that weekend had helped to create a brief space and it was easier than usual to get through the military obstacle course and over the River Torola to the new community. It was powerful and moving to see the high level of organisation and its results.

Since their arrival in an almost uninhabited plot of countryside in November 1989 they have built their carpentry, leathercraft, sewing, engineering, brickmaking workshops. A chicken farm produces two eggs per person per week, more for the children, and still has about 20,000 to sell, making the project completely self-financing.

An urban development committee is planning and beginning to work on the layout for the housing, sewers, electricity and water supply. Plans are laid to turn the clinics into more effective hospitals. Many of those working in the workshops from 8 am to 4 pm also put in a couple of hours work before and after their shift, tending their small plots of land. Small children attend one of four nurseries until they start school in the community and are guaranteed schooling up to 14 years old when they can begin work.

A pastoral team, with sub-committees for women and for men, continues the Bible studies, reflections and celebrations and continues to ask for regular pastoral oversight, for a priest to be assigned as resident on their side of the River Torola.

The Bishop responsible from San Miguel, Bishop Alvarez, who has held the rank of Colonel as chaplain to the armed forces, refuses to recognise the existence of a community named after a 'dead Jesuit'. He also furiously refused to give more than three minutes to a community request to discuss the pastoral care of all the people north of the river, throwing the team out of his office.

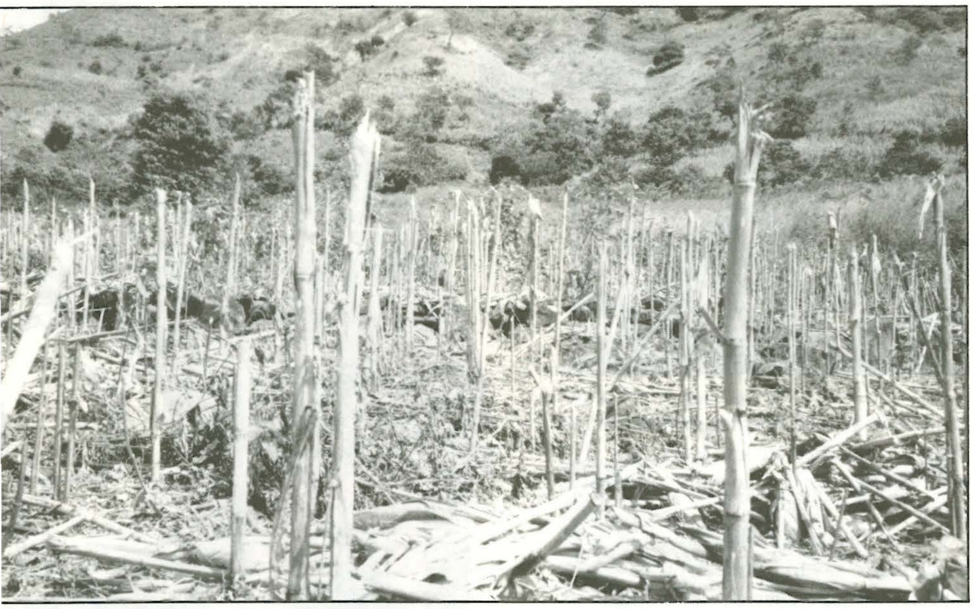
By refusing to appoint a priest for the

area, and refusing to visit the people himself, he is, we heard, in breach of Roman Catholic canon law. The people continue their work in ecumenical spirit, celebrating Mass whenever priests they know are able to be with them.

A reception committee meets and attends with generous hospitality the many delegations that find their way to this 'hope that is born in the East', and a skilled communications team document the progress of the whole project, producing video record of the steady growth. A highlight of our visit was sitting with some of the community and watching a video of their historic success outside the barracks in Gotera the previous week. □

WE NEED THE SUPPORT OF YOUR PRAYERS

Left:
Segundo Montes
Below:
Farm Co-operative, El Soto
Above Right:
Miguel Castro



Sian Williams visited El Salvador in November as part of a delegation from Christian Aid. Whilst there she had an opportunity to talk with Miguel Castro, Pastor of Emmanuel Baptist Church, San Salvador.

THE CONGREGATION OF Emmanuel is quite small, just 26 members, but little by little it is growing. Miguel Castro spoke of the exciting areas of outreach from the church.

'We have four different missions and we are seeing an interest growing in God's work in several different communities. We hope that in a short time we will have a new, full Baptist church. At the same time we are involved in social action programmes.

'We are training more than 100 women in different occupations and giving them some Christian education. We try to make them conscious of the value and dignity of being a woman.'

Miguel said that 40 women were about to receive diplomas for completing a two year course.

'We also run a school for the children of poor communities using our church facilities. More than 250 children come to the school. Through them we have contact with the families in the community and this is another chance to share our faith and our vision of the gospel.

'We also have an orphanage and the church provides everything for the children there. Some of those children come to the school.

'Again we work with the poor communities in rural areas.'

I asked Miguel Castro to reflect on the current situation in El Salvador and to say what he hoped to see in the next two or three years.

'As a church we are deeply concerned with the situation. We are seeing some change in the opening up of space for political participation by different sectors of society. But that is mostly cosmetic. The same people still have control over the situation, the economy and political affairs. We have not yet seen any substantial changes in our society.

'You probably couldn't believe it when you heard of the murder of the Jesuit brothers last year. If that can happen to

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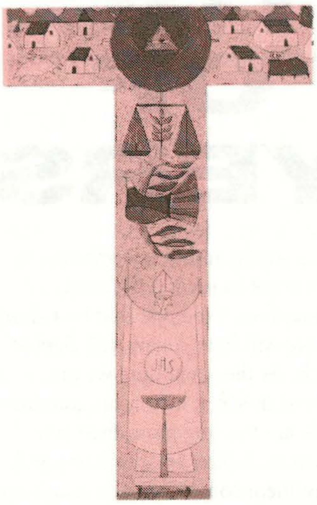
people like them, imagine what happens to humble Salvadoran men and women who have been killed or have just disappeared for trying to reclaim life with dignity.

'We recognise that we still have a lot of work to do in order to preach the gospel, teach the gospel, live the gospel, to be committed with God.

'But at the same time, in this very painful situation, there is light and hope because we feel that God is moving through people, through the church, through Christians. It doesn't matter which church they belong to because the Spirit of Christ is moving and we hope that, earlier than later, changes will come in spite of the pull of dark forces.



Rose Garden memorial to murdered priests

Right: David and Rachel Quinney Mee

'Particularly in the Baptist family we are willing to look for channels to bring the gospel to others, to live with the nature of being the family of Christ and to work for the Kingdom of God.

'We hear about the situation in Britain, the situation of inflation and of a social crisis. In the same ways you are still fighting for the Kingdom of God.'

'It's interesting to hear you say that,' I told Miguel, 'because this week the privilege of being here is all mine. I am seeing so much and seeing God represented so much in His people. In Britain the issues aren't so clear for the church.'

I asked Miguel what he had heard about the social crisis in Britain and how he perceived it.

'We are impressed that it should happen in a country like yours which we know is one of the rich and developed countries. In such a situation, why do many people have no opportunity to find a job, or don't have houses and why are so many social services cut back?

'We don't understand when your leaders say they are trying to build a wealthy nation. Wealthy for whom? Wealthy for what? Wealth is not useful if the wealth is not for all the people of the country.

'We recognise from scripture that being the people of God means being a just people. In developed countries they lust to be identified, to feel powerful. Here, in difficult circumstances we are searching together. We know that it is possible to live in a difficult situation like this. And we know that Salvadorans can live in a real democracy where all people can participate and work. We want to have our own identity, our own future.'

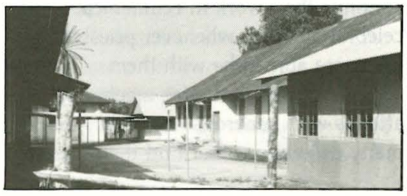
I asked Miguel if he had anything particular to say to British Baptists especially since we were so concerned about the still unresolved case of the murdered Baptist teacher, Maria Cristina Gomez.

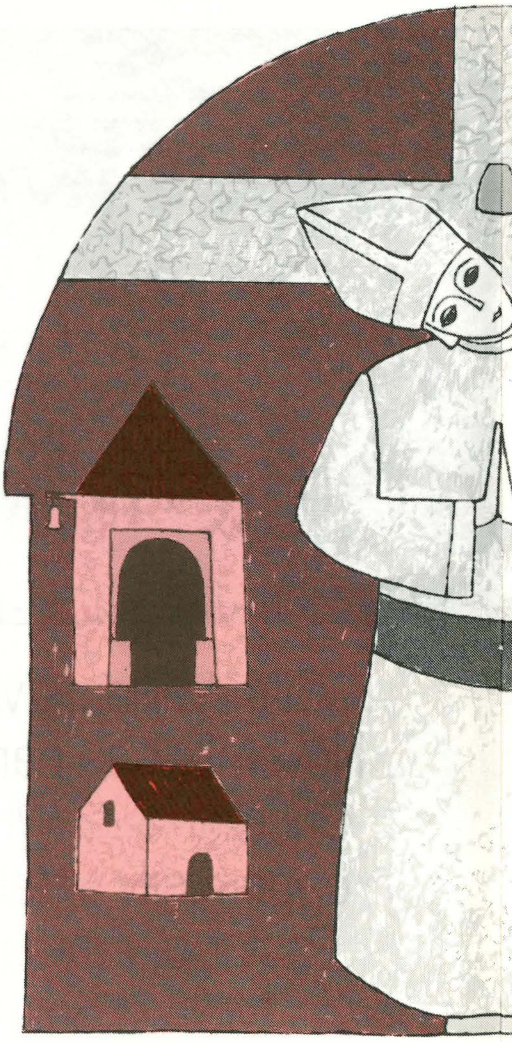
'In our church the memory of Maria Cristina is very real. But also this year we remember the tenth year of the martyrdom of two brothers of our congregation who disappeared. When we reflect on our experience we try to understand what it means. We cannot do our Christian work here without paying the cost.

'But I want to give a very important message to our Baptist brothers and sisters in Britain. Our Christian commitment here is not just for ourselves. It is a commitment on behalf of the men and women around the world who believe in God's justice. This ministry with the poor people, working with the peasants, working with the marginalised communities, belongs to the Baptist family in Britain which is looking at the world with hope in the Kingdom of God.

'I would say to the Baptists in Britain, visit us, take the opportunity to talk with us so that we can get to know one another and share the same faith and spirit. Pray for us. We need your support because without it we will not be able to overcome the obstacles before us.' ☐

PIMU H

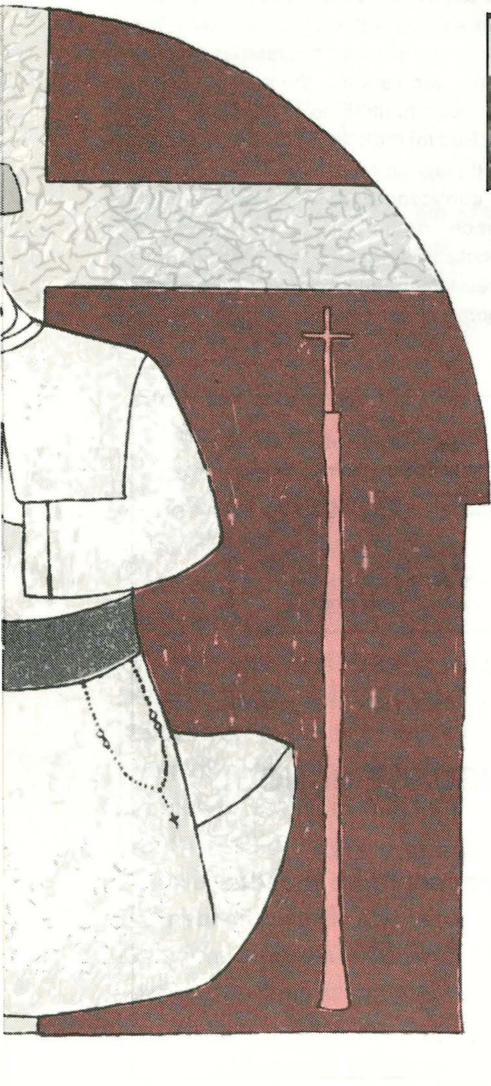


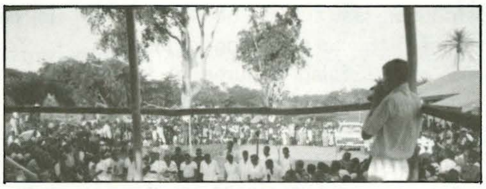


SPITAL — OPEN

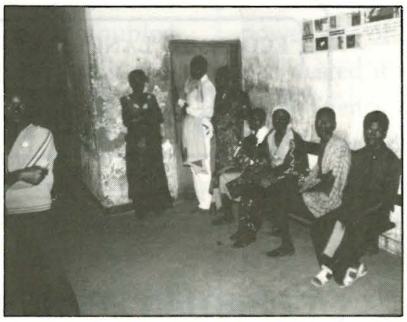
The 15 October 1990: The Day of the Inauguration of the New Hospital Buildings.

'. . . village chiefs in their traditional costume . . .'





SOME OF US were looking forward to the day with some relief. The previous two months had been exceptionally chaotic even by our standards. There was so much to be done. The foundations and part of the walls of the original building had to be removed as this was in the middle of the central quadrangle of the hospital and not only an eyesore but interfering with the corridor around the hospital and the termites were still under the concrete.



The airstrip had to be lengthened and widened to receive the necessary visitors. I was even asked if we could receive an army transport plane (a C 130). We might have some ideas but not that big. There was also an area to prepare for a helicopter.

While doing all this work the elephant grass started taking over. It all had to be cut.

Security men had to be transported around.

All the visitors needed feeding. The vehicle being prepared for the President had to go and fetch two live cows. A Land Rover sent on another food run turned over on a badly eroded hill. Unfortunately all the diesel drained out before it was righted.

A large podium had to be built in front of the hospital for all the special guests.

A special aeroplane load of paint had to be applied to the walls of the older buildings that were incorporated in the new hospital.

Mud roads had to be widened and levelled.

Those performing in the traditional dances had to be chosen and trained.

The students had to practise their play.

And so the work was done! Extra help was employed. The Nurses worked hard from 6.30 to 8.30 three mornings a week shovelling dirt and hardcore, before starting their normal work. Painters painted from dawn to dusk. Things began to take shape. Some of the beds arrived and patients moved into the new buildings.

Friday 12 October. The President of the Baptist Community arrived by plane from Kinshasa together with the architect plus some urgent medicines!

Saturday 13 October. The film team arrived to show evangelistic films for three nights for all the visitors.

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Sunday 14 October. A special welcome for the British and German Ambassadors and their wives at the airstrip (in the burning midday sun). Formal hand shakes, traditional dancing from men's and women's groups, a greeting from the village chiefs in their traditional costume – spears, leopards teeth and all! Not me though!

Monday 15 October. Would it rain like most days the previous week? No, the day looked fine.

At 7.30 two planes were ready to leave Pimu for Lisala but then the first signs that all was not well. The Ministers of State for Health and Education were sent back urgently to Kinshasa. They were not able to come as planned. The planes took off an hour later. The President would come two hours after the other special guests arrived.

The final sweeping had been done and by 9.30 we went off to get washed and changed. Best suits and for the Europeans shirts with ties!

By midday the planes had not returned. They returned at 3.30 empty. The President could not come. . . . What disappointment! What to do next? Well, we had two Ambassadors in the house. By 4 pm we had an official Ambassadorial visit under way; with the traditional dancing again, the students' play, speeches, a dedication, and a visit around the hospital. This was followed by over 40 people to a special meal.

Not quite the way everything had been planned but a big event nevertheless. Even if the President was prevented from coming by serious political problems and the war in Rwanda at least the German Ambassador completed his first official function representing a United Germany at Pimu.

Our thanks are due to all those who made so much possible. So much has been achieved since the foundation stone was laid two years ago. Three to four million pounds have been spent on new buildings and the old buildings incorporated in the plan have all been renovated.

We are grateful to the Protestant organisation in Germany EZE, to The Christian Blind Mission International and the BMS through their young people's 'Pimu Plan' for their financial contributions. We are thankful to the architects and contractors and to all the workmen who helped in the work.

Patients are now housed in much better conditions and we hope our care will be also more inspired and our love continue to reflect in a more real way God's love for us. We thank the film team who came as well. Crowds came to watch the films and quite a few responded to the challenge at the end giving us some follow up work to do.

We look forward to Phase Two aimed at the nursing school and public health work in the Rural Health Zone! ☐

VIEW POINT

GO FORWARD WITH CONFIDENCE

When Ian Davies received his usual bundle of *Missionary Heralds* for distribution last autumn he discovered that the BMS was appealing for money.

'No encouraging pictures of far-off lands, or promotion packs of attractive hand-outs. Just a straightforward statement that the BMS was running out of money and could we please assist.

'I gave out the magazines and wondered how I should approach the problem. Stonehaven (Kincardineshire, Scotland) is a small church with less than 30 members and I always seem to be asking the same people to help. How could I make it interesting?

'It all started quite slowly. To begin with, one or two people mentioned the deficit, then a business meeting agreed to make a substantial donation. The green globes were gathered in and found to contain a record amount.

'An invitation to contribute through special envelopes one Sunday raised even more. The church decided to empty its missionary account to BMS and then make up the overall total to a round figure from the general account.

'What have I learned from it? That even the doubts of a mission secretary cannot interfere with God's work! He will move people's hearts where there is a real, fundamental need. I should have more trust in Him.

'To other mission secretaries, make sure the people know the problem, give them opportunities to help BMS and thank God for the burdens and generosity He will place in their hearts. Go forward with confidence. BMS is our foreign outreach organisation, our route to evangelistic action in places where it is desperately needed and if we do not support the work, who will?' ☐

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'Who Can be Satisfied?':

Continuing Lesley Rowe's Bi-centenary series

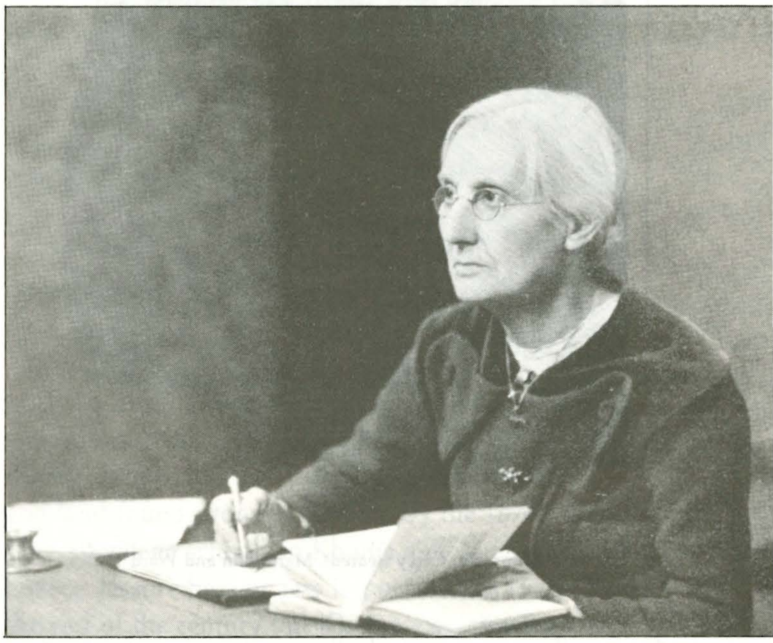
A Story of Godly Discontent
India: 1837-1914

1. End of An Era

INDIA 1837: Ward was dead, Carey was dead and Marshman lay dying. The death of the last member of the 'Serampore Trio' brought to an end an era of pioneering. The day after Marshman's burial, the papers bringing about the re-union of the two missions which had split with the advent of the younger missionaries, were signed. The great names had gone, but a spirit of unity now prevailed as the Mission looked to the future. Much had been achieved in those first 40 years, and missionaries and native preachers had been posted from Serampore throughout the sub-continent. The time of the Society's Jubilee in 1842 was an occasion for taking stock: in India it had 40 missionary stations and sub-stations, 31 missionaries, 42 native preachers, 850 members and 1,445 scholars. In Ceylon (Sri Lanka) there were 17 stations, four missionaries, 44 native preachers and teachers, about 500 members and 1,137 scholars.

Fifty years later, in the Centenary volume of 1892, the Rev Samuel Vincent wrote, 'Now although the number of our native Christians has nearly doubled since the jubilee year, who can be satisfied with a native membership of 5,000 after a century's work, or with a present missionary staff of 57?'

From this it can be inferred that although the middle years of the 19th century were ones of expansion in terms of areas of work, they were a time of hard going and slow progress for the Christian gospel in India. One factor was undoubtedly the rise of Indian nationalism and a growing hostility to all things Western. This included Christianity which was perceived as a Western religion. The 1840's had witnessed the disastrous expedition to Afghanistan by British troops, and the Sikh wars. In 1857 the Sepoy mutiny in Delhi had led to widespread violence and bloodshed against British soldiers and citizens. Missionaries and native Christians also came under attack. It took until 1858 for the Mutiny to be crushed finally, and its result was the *Government of India Act* (1858). This took power out of the hands of the East India Company, and vested it in the British government itself. Sadly, the efficiency of Victorian Imperialism did not always deal as sensitively with Indian culture and religion as earlier Carey and his fellows had done.


Dr Ellen Farrar

Against this background, missionaries had to proceed with caution. The chain of stations spreading out from Serampore was always being extended, but resources were so stretched that sometimes their usefulness was questioned. The amount that a couple of missionaries and native evangelists could achieve in a populous city was limited. And yet, if all effort was concentrated in a few large stations, vast areas of the sub-continent would be left untouched by the Christian message, despite the rapid influx of many missionary societies

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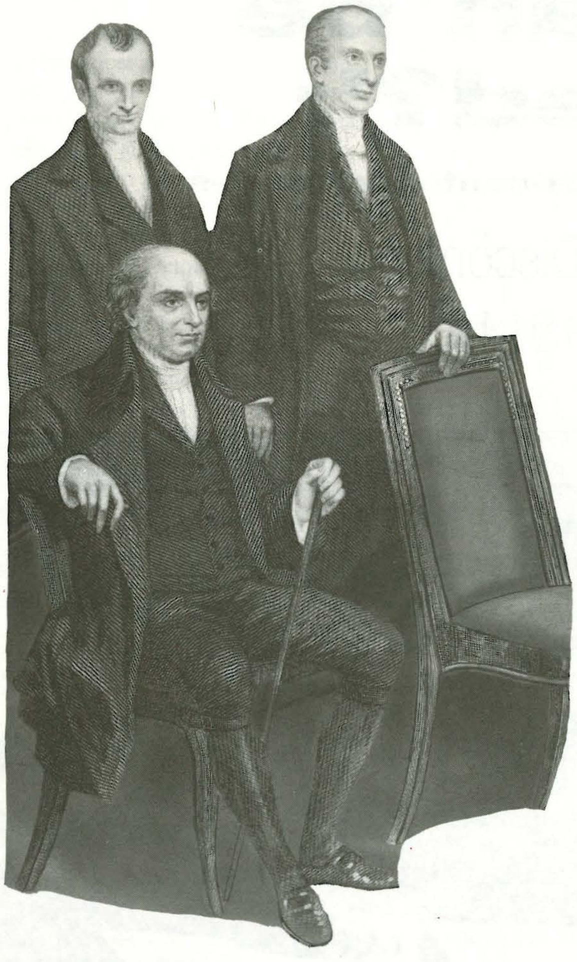


The Serampore trio: Carey (seated), Marskman and Ward

into the area. Concentration or diffusion? It was a constant dilemma. Another was the problem of loss of caste faced by any convert to Christ. With caste went employment, so that a new Christian could face the prospect of starvation. But if the missionaries offered employment, as they often did, was this enticement? Were they creating a body of dependent people, more interested in material than spiritual prospects? There was no easy answer.

Struggling on, often against widespread opposition, all aspects of the earlier work were developed. Educational, medical and translation work was expanded, alongside a growing involvement with women's situations.

2. Bengal

BENGAL, PART OF which is now in Bangladesh, was naturally the sphere for a large amount of BMS work, for it was the home of Serampore. By Carey's death in 1834, work had already been established in such centres as Calcutta, Dinajpur, Jessore, Khulna, Chittagong, Dacca and Barisal.

John Mack, yet another Bristol student, who had come with Ward to Serampore in 1821, became principal of the College on Marshman's death in 1837. He served till his death in 1845. It was he who signed the Act of Re-union between Serampore and the Home Society in 1837. The final healing came in 1854, when the Serampore College Council asked the Society to take over responsibility for the College.

Work continued in Calcutta, especially amongst Anglo-Indians. The Lal Bazar Church saw a long ministry by William Robinson. In 1838 he moved on to Dacca. The 'junior brethren' who had broken with Carey in 1817 developed their own mission in Calcutta, with a printing press (which amalgamated with the Serampore Press in 1837) and girls' schools. Churches were opened in Lower Circular Road and Howrah and itinerant ministry continued.

It was Calcutta, too, initially, that saw a significant development of the work amongst women. The Zenana system which meant that Hindu women were isolated from the rest of society in closed home communities, made any attempts at evangelisation virtually impossible. One Hindu woman described what the system meant to women: 'Unwelcomed at birth, untaught in childhood, enslaved in marriage, degraded in widowhood, unlamented at death'.

It was not until after 1850 that any organised attempt to reach such women was initiated. Elizabeth Sale, who had been accepted along with her husband John by the Society in 1849, had managed to gain admittance to a closely guarded Zenana in Jessore in 1854. Through the teaching of needlework and other crafts, conversation developed, and eventually the women's fears diminished and many learned to read. In 1858, the Sales moved to Calcutta, where Elizabeth's close friend, Marianne Lewis, was already working amongst women and children.

On furlough in Britain in 1861, both women passionately advocated the work amongst Indian women. One result was the setting up of a school for the daughters of Indian Christians, funded by Lady Peto and a group of generous supporters.

In 1866, Marianne Lewis, again in Britain, published a pamphlet entitled *A Plea for Zenanas.* Describing the Zenana, she wrote.

'. . . to this part of the house no man has access except the father, husbands and the sons of the family; and from it no female members of the family beyond the age of childhood is allowed to pass unguarded. The apartments of the Zenana are usually dreary, ill-lighted, ill-ventilated and miserably furnished rooms . . . these poor women enjoy little of their husband's society – they do not even sit or eat with them. And having received no education – unable to read books – with no knowledge of any useful or elegant art of needlework, or other pleasant occupation to beguile the wearisomeness of their lot – they are shut up to utter indolence. . . '

She went on to argue that the piecemeal activities of missionary wives and daughters was not enough: '. . . But now that the demand for instruction is growing very rapidly, it becomes necessary for us to emulate the noble example set by our friends of the Church of England and Free Church Missions, in supporting ladies exclusively devoted to this work. . . .'

In 1867, the case was accepted by a meeting under the Chairmanship of Dr Underhill, the BMS Secretary. 'The Ladies' Association for the Support of Zenana Work and Bible Women in India in Connection with the BMS' was set up. Later its name was shortened to the Baptist Zenana Mission. Its main aim was to support women working in the Zenanas, initially under the supervision of missionary wives. What seems to the 20th century Western mind a curiously dated concept, spread rapidly and by 1882 the Zenana Mission had 32 missionaries in India, working with 50 Indian Bible Women and teachers. At the beginning, work was linked to already existing missionary stations, but in 1887, Isabel Angus established herself at a new site in Bhiwani, north of Delhi. For over 30 years women were the only European workers there. Education was always a priority area for the Zenana Mission: the boarding schools at Delhi, and Entally, and the Ballygunge Training College (a joint venture with other societies) were prime examples.

The silver jubilee of organised women's work in 1892 was marked by two women doctors, Dr Ellen Farrer and Dr Edith Brown (always remembered as the founder of Ludhiana Medical College) sailing for India. At the time this was regarded as a remarkable event. Townley Lord commented, 'Now at last the occasional medical service rendered by Mrs Sale in earlier days, and continued in Delhi and Agra by Miss Thorn and Miss Johnston was amplified into a competent professional ministry, by women who went out in the interests of women and were supported by the prayers and gifts of women at home.'

Their medical work continued under the auspices of the Zenana Mission until 1902, when the Medical Mission Auxiliary took over responsibility for all medical missionaries. It was not until 1925 that the Women's Missionary Association, which the Zenana Mission had become in 1914, became a fully integrated part of the parent Society.

At the turn of the century, medical work in India really began to develop. Dr Vincent Thomas, arriving in India in 1894, campaigned for the establishment of a properly equipped hospital, but it was not until 1905 that the Florence Toole Memorial Hospital was opened. In Bhiwani, Dr Ellen Farrer opened a small hospital and in 1923 a new Farrer Hospital was built, with 50 beds.

Returning to the work in Bengal, the history of the other mission centres should be noted. In Dinajpur, the Church passed through a time of argument and wrangling over Church land and property. It was not until the 1880s that it emerged from these problems, and outreach began among the Santhalis in the district. In the 1850's a chapel was built at Jessore and land found prone in Khulna. By the 1870's there were 10 village schools in Khulna and 34 around Jessore. Jessore became less important as a centre by the end of the century but Khulna was growing.

In Chittagong, Johannes carried out a faithful ministry from 1821 to his death in 1864. He had been sent out by the Lal Bazar Church in Calcutta. However, so poor was the response in the area that in 1874, the BMS withdrew its missionaries from Chittagong, handing over responsibility for the station to a minister from the Society for the Propagation of the Gospel. In the 1880's the BMS resumed work in Chittagong, and went on to initiate activity at Rangamati and Chandraghona, when a hospital was opened in 1907.

The work in Dacca was also slow going, with little obvious fruit. In 1845, after more than 30 years, Church membership stood at 15. At the end of the century, however, Rev R Wright Hay was encouraged by a student work, which led to the opening of Regent's Park Hall, Dacca, in 1905. It was financially supported by the Regent's Park Chapel in London, and its purpose was 'student, evangelistic and Sunday school work'.

In 1849, John C Page was appointed minister of ▶

the Church in Barisal, after a split had occurred. Educational work was strong in the area, and in 1859 Page reported a Christian community of 2-3,000, spread over 50 villages. Tension arose at the end of the century with both Roman Catholic and SPG missionaries. This culminated in a protest by the BMS Secretary in India, when the Oxford Mission to Calcutta opened an Anglican Mission in Barisal in 1895. Normally the relationship between different Societies was one of cordial co-operation, with an agreement not to develop work in an area already occupied by another Society.

It has been observed that in what is now Bangladesh, Christian work was only really established in village situations, never making much of an impact in urban locations.

3. North India

NORTH INDIA, where John Chamberlain had been the pioneer, was another major area for the BMS. The work he instigated in Delhi, Agra, Cutwa, Palwal and Monghyr continued, although numerically the results were often small. The Sepoy Mutiny of 1857 in Delhi hit the Christian community hard: J Macky, a BMS missionary, the widow and two daughters of former missionary J T Thompson, and a native worker Walayd Ali were amongst those massacred.

4. Orissa

ON GREY'S RECOMMENDATION, it was in Orissa that the General Baptist Mission began its activity in 1822. In an area known as the 'Holy Land of Hinduism', Bampton and Peggs commenced their work. Education, leprosy and the printing press at Cuttack were particular spheres of involvement in later years. In 1891, the General and the Particular Baptist Missionary Societies merged, and thus the work in Orissa became part of the larger Baptist whole in India.

5. Ceylon (Sri Lanka)

JAMES CHATER, who had begun his work in Ceylon in 1812, founded churches and schools, and produced a Sinhalese grammar. His successors continued this line of approach as they lived amongst the predominantly Buddhist population. H Sierce and Ebenezer Daniels with his wife were just some of these successors.

6. The Work Reviewed

ALMOST A CENTURY of work had taken place in India when, in 1890 the Society's General Secretary, A H Baynes, visited the country. He carried out a wide-ranging review of BMS activity, and then returned to Britain to present his findings to the Committee. These included reports on the Calcutta Mission Press, Mission Property, Serampore College and the General Policy of the Society in India. The Committee accepted his views that the Calcutta Press should continue, despite increased competition, and that all the property in India should be transferred from the present trustees to the Baptist Missionary Society Corporation, which had been formed in 1888. However, his more controversial recommendation that the Serampore mission be shut down and the buildings sold, caused an uproar. Edward Underhill, Baynes' predecessor, led the opposition to the proposal, which was thus defeated. It was George Howells, a BMS missionary in India since 1895 and a staff member of the Theological College in Cuttack, who was given a task of 'resuscitating the College (at Serampore) on the lines laid down by its founders'. Serving as Principal from 1907-1929, he was so successful that he was dubbed the 'second founder of the College'.

A H Baynes

Baynes had very decided opinions, too, about the general policy of the Society in India. He felt that the mission should concentrate its efforts in certain key areas, rather than spread itself thinly over the whole country. This suggestion was accepted, and as a result the Society withdrew from Benares and Allahabad. Baynes also advocated the need for better training of native pastors and teachers, and the cessation of support to the Anglo-Indian churches.

The caring, dedicated service of the many BMS missionaries often found few converts, though many sympathisers, amongst the Hindu people. To their eternal credit they carried on faithfully, despite such discouragements. However, at the close of the 19th century, two new areas of work amongst hill tribes brought more positive results. These tribal people were less affected by Hinduism and its rigid caste system, and therefore more open to the Christian gospel.

(This article continues next month)

NEW BMS WORKERS

James and Susan Grote, from Littleover Baptist Church, Derby, are among six new overseas workers accepted by the BMS General Committee in November.

'My call to missionary service has come as a result of my concern and involvement in El Salvador. It is the development of a commitment and a love for a country and its people and a desire to make sense of the Christian Gospel in that context.

'My interest in El Salvador and Central America in general has grown since 1980, when, in my last year at Northern Baptist College, together with other students, I became concerned in what was happening there following the assassination of Archbishop Romero.'

James Grote visited El Salvador in 1988 as part of a British Overseas delegation to Central America.

'In my ministry I have fostered my interest in El Salvador through Christian Aid, the El Salvador Committee for Human Rights, Church Action for Central America and recently through the BMS.'

He was minister of Carey Hall Baptist Church, Leicester from 1981 until 1984. Since then he has been minister of Littleover Baptist Church, Derby. His wife, Susan, is a pharmacist. She shares a concern for El Salvador.

'I have always felt strongly about the oppression and abuses suffered by the people there. We have met a number of Salvadorians and have developed a strong attraction to the people of the country.'

Mr and Mrs Grote, who have two children, Daniel (8) and Cameron (5), go to St Andrew's Hall, Selly Oak, this month for missionary training before they actually go to El Salvador.

Corinna Woods is a member of Edenbridge Baptist Church, Kent and is hoping to work as a teacher in Nepal.

'I have had a growing interest in India and its adjacent countries since corresponding with an Indian girl from the age of ten.

'After being widowed in 1981 my first duty was to my family, but increasingly, with the end of these duties, I have felt the need to give back some of the love and gracious provision that God has given me. I feel I have reached a watershed where I am sure God is leading me into a time of service abroad.'

Dr Helen Johnston, from Aviemore, is a member of Inverness Baptist Church in Scotland. She was born in Uganda and is looking forward to returning to Africa to work in Zaire.

'Whilst working in Birmingham, I prayed for guidance about future plans. I was bombarded with invitations to hear missionaries speak and I received prayer letters from missionaries overseas. I did not want to respond, I felt unready.

'In Inverness, after doing the Masterlife course, I could put it off no longer. I felt so much pressure to act.'

Helen will continue her medical training until the middle of this year. She will then go to the Massy language Summer School in France and then do two terms at St Andrew's, Selly Oak before doing a tropical medicine course in Belgium. She will not be leaving for Zaire until 1993.

Stanley and Maureen Porter are no strangers to the missionary scene. They served with the West Amazon Mission in Brazil from 1960 until 1972.

'My interest was first aroused whilst studying a wall map as a teenager,' said Stanley. 'I was challenged then and later but first responded at the Keswick Convention in 1956.

'The conviction that we should return to Britain in 1972 was as strong as my initial call and, looking back, I see it as a continuation of church founding, but on a new council estate in England. We have always had the desire to return if the Lord said "Go".

'Brazil started to feature large again in many ways. Through Scripture, preaching and various other channels the Lord has given us the assurance that now is His time. Our pastor recommended us to the BMS and throughout we have had an inner peace that we are in God's will.'

They are both members of Mutley Baptist Church, Plymouth. Maureen Porter first felt the call to missionary service when she was training as a nurse at the Mildmay Mission Hospital.

'But it was almost ten years' later that the way opened up. Since 1972 I have maintained my interest in mission and in particular in Brazil. During the early part of this year God nudged a reminder that we had said to Him in 1972, "When the children are independent we will look to You again."

'This we have done and again God has led step by step giving His peace and assurance.'

They leave for Brazil this month where Mr Porter will serve in an administrative post on São Paulo and where both of them will be engaged in church work.

ROMANIAN EVANGELICALS

The Evangelical Alliance of Romania was launched in Bucharest last October. It groups Baptist Pentecostal and Brethren denominations and includes some individuals from Reformed and Orthodox churches.

Most Christians in Romania are Eastern Orthodox and Evangelicals have been critical of what they consider official favouritism to Orthodoxy.

During the congress, alliance leaders presented a list of demands to President Ion Iliescu, including two hours of religious education per week for school children, restrictions on abortion, access to broadcast time for evangelicals and the use of the Bible in the taking of oaths.

Meanwhile, a Baptist World Alliance request to allow Baptists to establish orphanages in Romania has been granted. The deputy prime minister also said that other types of social service, such as homes for the elderly, would be allowed.

The First Baptist Church of Oradea, with the help of Swedish Christians, has already purchased a property for an orphanage.

A DANGER TO HEALTH

The China *Workers' Daily* has recently declared its 'alarm' at the increasing numbers of students holding religious beliefs. It has asked the authorities to 'take effective measures'.

The newspapers said that 871 out of 6,400 students confessed to a belief in God and 627 said that they actually went to church.

'These numbers are increasing. This belief in religion poses a danger to students' physical and psychological health. Because of their belief in religion, a lot of students accepted idealism and theism which affected their healthy growth.'

Yadav Kant Silwal, Nepal's Acting Secretary of the Ministry of Foreign Affairs and UMN Executive Director, Edgar Metzler, signing the agreement.

NEW AGREEMENT

The United Mission to Nepal has signed a new general agreement with the government of Nepal only five days before the existing one was due to expire.

The previous agreement, which expired on 26 May, was extended for six months to allow for consultations with the new interim government following the 'democracy revolution' in April.

Notification of the eleventh hour decision to approve the agreement came in the middle of the UMN Board of Directors' meeting. News of the signing, on 20 November, was carried on Nepal TV and radio and in most of the national papers.

The BMS has 23 workers serving with UMN which is comprised of 39 member bodies from 18 different countries. UMN has been working in Nepal since 1954 under a series of five year agreements.

The new agreement continues to prohibit UMN personnel from 'proselytising', however for the first time a definition of this term is on record as 'attempting conversion through coercion or offer of material inducement' a practice which UMN personnel would not engage in in any case.

From the UMN board meeting came two major policy statements. In its long term strategy the mission re-stated its intention that future ownership and management of its institutions shall evolve into indigenous hands. It affirmed its continued commitment to serve the people of Nepal in the name and spirit of Christ through a range of activities which enhance people's capacity for self-development.

Secondly, the mission declared its intention to work closely with the Nepali church to support unity among Nepali Christians and to discourage others from transferring foreign denominational or organisational divisions.

The hope that complete freedom of religion would be enshrined in Nepal's new constitution was not fully realised. However, for the first time provision is made for the right of churches to be legally registered and to run their own organisations.

Much now depends on the outcome of the elections scheduled for next April.

WAR ESCALATING

As a result of the fighting between government forces and Tamil separatists the number of refugees and displaced people in Sri Lanka is reported to be growing. Many others are listed dead, missing, or arrested by the army.

For several months an indefinite curfew has been in force in most Tamil districts. The destruction of businesses, homes, factories, fishing boats, schools, church buildings and hospitals by air-force bombing has also been reported.

In response to church requests, the World Council of Churches arranged for a six person team to visit Sri Lanka in November. The visit was mainly 'pastoral' but team members 'also sought to identify ways in which processes for peaceful settlement of the conflict could be promoted'.

BURNT

The small village of Cedro, in Parana, Brazil, has been the scene of a nasty church problem.

According to BMS worker, David Perry, 'A new exclusive Pentecostal church has arrived claiming it has the only true gospel message. It buys food and gives out old clothes to "purchase converts". This has caused a great deal of hurt and confusion amongst the simple country folk.

The group wanted to hold a service in the house of a Baptist couple. They refused. Next day their house was burnt to the ground. They just had time to save their baby from the flames and lost everything. They were told that it was "a judgement of God on the family". We hope that the Baptist churches will respond to the couple's need.'

UNITY TALKS

The Methodist Church in the Caribbean and the Americas and Anglicans in the Province of the West Indies have resumed talks on unity. Previous talks were suspended in the 1960's.

AFTER 1997?

The Hong Kong Christian Institute says people in the colony are worried about their future after Hong Kong reverts to China in 1997.

'People have become somewhat numb about it,' says institute director, Kwok Nai Wang. 'Most Hong Kong people have long discovered there is little or nothing they can do about it.'

The institute is involved in research, publication and education to prepare Hong Kong for an uncertain future.

BEST EVER

With the BMS Bicentenary looming closer, there was a special atmosphere at the November BMS conference at Pitlochry.

'This was the best BMS conference ever. It is a must for everyone in our churches who claims to be missionary minded. Why can't we get our churches to send their ministers to this conference?'

These were just a few of the comments flying around at the end of the conference.

Two teams from Glasgow Baptist Churches took part. One, from Newton Mearns, presented a 'Focus on Zaire'. Another, from Queen's Park led by Edwin Gunn, arranged a sizzling workshop called 'Focus on Brazil'. The guest speakers were John Furmage, returning to Scotland after 20 years of pioneer evangelism and church planting in Brazil, and Leslie Gregory, BMS Area Representative for South East England.

Scottish Representative, Ron Armstrong says, 'If you feel envious because you missed out on this feat of goodies, don't despair. We have already booked the Centre for next year – 22-24 November. It isn't too late to secure a place now. And if anyone outside Scotland feels left out, why not book for next year's conference and spend an Autumn weekend in the Highlands?'

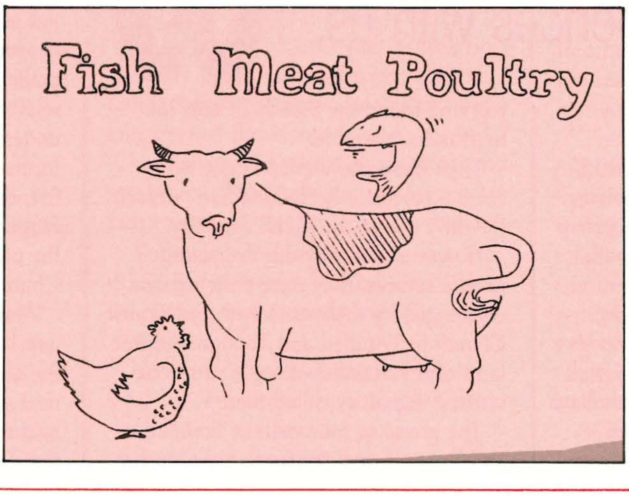
RECIPES

Of the making of recipe books there is no end, but this is one with a difference. Produced by the Ladies' BMS Committee of Hillhead Baptist Church to mark the Society's Bicentenary (all profits to the BMS) this is a must for all *Herald* readers.

This 300-page book contains many traditional dishes, vegetarian dishes and quite a few that will come as surprises to cooks willing to experiment.

Illustrations are by Sue Gerber and special thanks are due to Mrs Lily Fraser and Miss Jean McFarlane who undertook the typing assignment. These ladies have had fun preparing the book. They hope you will have fun buying it, using it and eating the results.

Books can be obtained from Mrs Lily Fraser, 2 Southampton Drive, Glasgow G12 0LL. Cost: £2.75 plus post and packing.



COMMON GRAVE

A previously unknown grave has been discovered in a cemetery in São Paulo. Religious and human rights leaders in Brazil estimate that 1,700 people, including 500 children, have been buried there. It is suspected that the bodies are the remains of political dissidents who disappeared during the 20 year military rule of the country which ended in 1985.

CONVERTS

A Muslim preacher in Saudi Arabia claims that 'about 100' US troops have been converted to Islam. US chaplains have dismissed the reports as propaganda.

ALMOST THERE

We almost reached our target. After sharing our concern about giving to the BMS last year and warning of a possible deficit, many churches and individuals responded generously and sacrificially.

In August we reported that the increase in giving was only running at 4.5 per cent, well below the target figure of 10 per cent. At that time a massive deficit appeared to be looming over the horizon. Then, towards the end of October, in response to our publicity, giving had risen dramatically to 8.5 per cent. When we closed the books at the end of the financial year (31 October) we were almost there – a 9.5 per cent increase in giving.

What a magnificent effort! Thank you for such a generous response. It really has been humbling to read so many of your letters which have accompanied the gifts. They make us all the more determined to be good stewards of so much that has been given towards God's mission of love to the whole world.

In September's *Herald* we mistakenly referred to Miss Beatrice Brazil as Miss Beatrice Brogie. It was due to a wrong interpretation of some difficult handwriting!

THE ACTION!

Last summer two groups of young people spent sometime sharing in the life of the church in other countries as part of the BMS 28:19 Action Programme.

The 1990 teams to Nice and Trinidad will be followed in 1991 by a programme which plans month long teams to Jamaica and La Rochelle in France. The EBF joint project will be in Portugal.

Some of those young people who went to Nice and Trinidad shared their experiences with us.

TRINIDAD

LIVING 'TRINIDAD STYLE' has both its ups and downs, as the group of British young people taking part in the BMS Youth Exchange scheme discovered.

Having no running water for long periods of time was for Jennifer Davies a reminder to appreciate the system back home. The driving habits of Trinidadians caused mild British hearts to flutter – and the children with whom they were working found the British accents (at first) indecipherable.

Then there was a coup – not, of course, particularly 'Trinidadian', in fact, the only one in the island's history.

However, not only did the young people survive, they were enriched and challenged by their work with the Baptist Church in Trinidad and Tobago – the land of the 'Rainbow People' – as one visiting dignatory called them.

The group of four visiting Trinidad and Tobago went for four weeks, and found themselves thrown in at the deep end. Dave Elbourne was asked to preach a sermon for the following Sunday on his first day. He and Tim Curtis stayed in Princes Town, working in one of the Vacation Bible Schools (VBS) – an equivalent to a Holiday Bible Club. Although they had large classes, and had trouble with understanding and being understood at first, it was a good experience. 'I was very impressed with the behaviour and ability of all the children,' said Dave.

There was also time for relaxation, and all the group were impressed by their friendly and welcoming hosts, who took them to see some of the beautiful and interesting sights of the islands.

While the children in Simon Ratcliffe's group were taken by surprise by his white face, he was taken by surprise by baptisms in river and sea. Jennifer Davies also found that a 'bush baptism' she attended left a deep impression upon her.

The whole village was involved, and everyone processed with much dancing and singing into the bush, towards the river. It was a festive occasion, with people setting up stalls for refreshments, and many other churches joining in. Later everyone processed back to church, where at least two lengthy sermons were preached.

The third week was spent at Marac youth camp, where the young people prepared and delivered addresses and Bible studies, and got involved in discussions. These included Union with Christ and British social customs and dress codes! It was at this camp that the news of the coup was broadcast.

Peter and Sheila Brewer, BMS missionaries in Trinidad, took the young people under their wing. 'This support,' says Simon, 'gave me an insight into missionary work.'

What else did the young people get out of the trip? Their own faith was deepened through shared worship and prayer – and also through the relationships made with the church. An understanding of a different culture was formed and lasting memories of friendship and generosity was made. Hopefully, too, intelligent insights into the problems and strengths of the Baptist Church in Trinidad and Tobago.

And what did our mission partners gain? Perhaps that remains to be seen – the second part of the Youth Exchange is next summer. 'Then,' says Dave, 'some of the young people that we met over there will be able to visit our beautiful country and sample British Baptist Church life and mission.'

And perhaps those young people will discover that living 'British style' has its ups and its downs, too.

NICE

ELEVEN BRITISH BAPTISTS headed for the hills last summer, to take part in a workcamp with other Baptist young people.

The village of St Martin Vesubie, a thousand metres high in the Alps, was host to over 40 European young people from seven countries. An hour's drive from Nice, and close to the Italian border, St Martin Vesubie is the site chosen by the Baptist Church in France for a retreat centre.

For several years, volunteer groups have been building the centre, and in the summer of 1990 it was finished – the day before its first clients arrived! The centre is for Christian groups, couples or individuals to come for physical and spiritual renewal.

It was the thought of the good things that would be happening there which carried the volunteers through the more mundane, monotonous tasks.

These jobs included painting, sandpapering, varnishing, mixing cement, laying steps, plastering and clearing rubbish.

However, there was plenty of time to relax together. Over volleyball, or washing up, the young people learnt from one another the experiences of Christians in other European countries. For some of the East Europeans, this was the first year they could travel abroad.

Two aspects of the camp seem to have impressed the group particularly.

'One feature to stand out,' says Steven Wright, 'was the undeniable feeling that we were all part of the same, large, family.'

Each evening the young people met together and learnt what they had in common, teaching each other songs – about chewing gum and cabbages, amongst other things. The language barrier, although providing many laughs, presented no great problem during worship and Bible study.

The common feeling is expressed by Daniel Brunt when he says of the camp, '. . . its memories and friendships will be treasured for many years.'

The second impression was of the size of the Protestant Church in France. On Sunday the group visited the church in Nice, and was 'shocked' to learn that the nearest Baptist church was 100 miles away, in Marseilles. The congregation in Nice, who received their visitors warmly, come from as far as 80 kilometres away. Many of the young people have come home impressed with the great need of evangelical witness in France. One of the group was surprised to learn that there are more Baptists in Moscow Baptist Church than in the whole of France.

The centre built, the forty young people left the hills free from the sound of hammering, and came home to reflect on their experience. One of the British group sums it up like this:

'All in all, we got a lot of work done and had a really good holiday at the same time. The eleven days are going to be remembered by each of us for a very long time to come.' ☐

SRI LANKAN BAPTISTS CONDEMN VIOLENCE

WITH PARTS OF Sri Lanka still in the grip of civil strife, the Sri Lanka Baptist Sangamaya (Union) has condemned the violence, and rebuked 'Christian groups who in the comfort and security of alien lands make irresponsible judgements on the Sri Lankan situation.'

Following its Executive meeting, the Sangamaya President, Rev. Dr W G Wickramasinghe, made the following statement:

'We reiterate our profound sorrow and concern at the tragic conflict in our land which has resulted in the meaningless deaths of hundreds of our fellowmen and plunged many families into bereavement while many others are reduced to the pathetic conditions of refugees.

'The horrendous atrocities perpetrated on innocent, simple and harmless farming villagers is a blatant violation of the essential norms of the religious cultural traditions of our country. It is on the one hand an open repudiation of ethical and human values we cherish, and on the other, a confession of moral and spiritual bankruptcy of some of our people.

'Whatever may be the causes that led a small minority of the Sri Lankan

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community to resort to arms and violence, the ruthless messacre of men, women and children, whose only fault was that they were a different ethnic group and an apparent threat to terrorists' schemes, can never be justified.

'It is inconceivable that in an enlightened age, those who fight for the preservation of their culture, language and freedom should adopt most unenlightened and universally condemned methods of violence and brutality. Do those who put their faith in the power of arms from whichever sector they come see the extent of the damage they have caused to human relationships, social and economic stability and the implementation of development schemes?

'Do they continue to believe that justice could be restored by injustice, that life and order could be resuscitated by death and chaos, and that true freedom could be generated by a fear psychosis?

'Our call in the name of Jesus Christ who offered His life on the cross as a sacrifice for the forgiveness, liberation and reconciliation of mankind is a call to return to sanity, to a rational, human and righteous way to understanding and interpreting our problems, for finding a just and peaceful solution.

A visitor to Singapore will find colourful placards in public places declaring their self-understanding. "One People, One Nation, One Singapore". This is a painful eye-opener to visitors from Sri Lanka where the basis of the terrorist agitation is a separate state for a separate ethnic group.

'We commend the government for its liberal and domocratic initiative for a dialogue with the terrorists to find a way to resolve the complex issues and find a way out of the present impasse. The sincerity of this move was hailed by a vast majority of the people as giving credibility to the claim that in a true democracy, democratic methods should be employed for resolving conflicts and redressing just grievances of the citizens.

'The way was open for identifying the main causes of the struggle and taking cognizance of their authenticity and relevance. If any section of the nation has been victims of social and political injustice and their honour and dignity violated by the denial of their legitimate rights and privileges then the application of democratic principles and procedures has been defective.

'If the political and social order reflected discrimination and the emergence of a class distinction between the privileged and the under-privileged, then again remedial measures should be found to heal the breach.

'We do not intend to gloss over hard facts of history and the political inconsistencies of successive governments which in the first flush of the glory of independence lost their way sometimes in the labyrinth of rapid nationalism. Some of the policies and programmes which were launched to bring new life to the new independent nation for the discovery of its true selfhood and nationhood lost sight of the reality of a pluralistic community.

'So, the seeds of discontent were sown generating a spirit of grievance and mistrust in the promises and pronouncements of governments. But this is past history however recent some of its repercussions may be.

The busy streets of Sri Lanka's capital, Colombo

PROBING MISSION

WHATEVER HAPPENED TO THE GOSPEL? asks Elizabeth Baker as she takes a look at the spirit of football.

Argentina 0 Cameroon 1

If the excitement here was anything to go by the whole of Africa was rejoicing that night. Why? Because Cameroon, 'the outsider' according to the BBC World Service, were victorious.

In the Cameroons the TV repair shops were inundated with work and were even threatened with being sued, if the repairs weren't completed in time for the big match.

It goes without saying that in Cameroon the people prepared for an all night celebration.

Why is it that a place which is more or less behind in every aspect of world news, where letters and parcels from Europe can take anywhere between ten days and a year to arrive (and in a recent case ten years!); where international phone lines have been cut for over a fortnight; where travelling 250km can take up to three days; where people still drink unboiled river water; where classrooms lack doors, windows, sufficient benches, chalk and even teachers; where the hospital pharmacist is sending people away to find their own source of drugs which are probably black market ones; where a nurse's or teacher's wage is approximately £15 a month; where children die of preventable illnesses; yet where World Cup Football is concerned the town is alive and thriving?

The few TV sets (black and white ones with exceptionally poor reception) were crowded with viewers, radio sets are blared out and within minutes of the result the whole town was energised, was throbbing with the news. An African country beat the World Cup champions!

The solidarity spirit once more reared its head. It seemed as if everyone in the town won the

'The present government with its broader perception of the needs and problems of a multi-racial, multi-lingual, multi-religious and multi-cultural society has persistently and consistently followed a democratic and creative policy to restore peace with justice, to alleviate poverty and develop our natural resources for the benefit of the whole nation.

'We recognise that the government elected by the people is responsible for safeguarding the territorial integrity of the country, the unity and harmony of the pluralistic society and ensuring the safety of all its citizens who have a right to live in freedom and peace in all parts of the country.

'It is to the credit of the farsighted wisdom of the government that in most parts of the country our people have been able to continue their day to day life in relative peace. Even at this crucial stage of the conflict we appeal to those fighting the government with all its tragic consequences of death and destruction to lay down their arms and seek a peaceful and just solution to their problems.

' "Righteousness exalteth a nation" is a Bible maxim. Those whose objective is a righteous and peaceful society must seek the path of righteousness to achieve their goal.

'We dissociate ourselves from Christian groups who in the comfort and security of alien lands make irresponsible judgements on the Sri Lankan situation. They are obviously misinformed, and base their conclusion on distorted versions which promote separatism and dissension. We would appreciate a positive contribution from such groups to foster a spirit of good will, peace and reconciliation which is nearer the heart of the Gospel of Christ.

'We express our solidarity with those who are sacrificially defending our country, and sympathise with all those who suffer. We pray that God will touch the hearts and minds of our people, give wisdom and guidance to the leaders of all groups of people, and hasten the day of peace in our dear land when we can celebrate our authentic selfhood – as ONE people, ONE nation, ONE Sri Lanka.' ☐

match personally.

Where, however, is the sense in all this? Why is a relatively insignificant event in global terms, in universal terms, able to magnetise an entire population, perhaps a large proportion of the entire world?

Whatever happened to the Gospel? To the Church? What is the effect of the Church? Why doesn't the 20th century Church stimulate such interest, such controversy? Where has the Church, where have *we* gone wrong? Where is the justice, the rationale, the balance in all this?

If football can communicate in such a way that even the most remote communities are up-to-date, why can't our health care schemes; our education programmes, our hygiene seminars; our sermons?

It's time we reassessed our effectiveness, methodology, and our attitudes and ask ourselves why is the 'spirit of football' so far reaching, so effective? Whatever happened to the Spirit of God? Where is the evidence of the Spirit of the church; in the world today? If the Holy Spirit is as powerful as we claim Him to be it's time we opened ourselves up to Him to receive such power, so that we can see the manifestation of the Spirit of God in our lives, in the church, in the world today.

May He use us so that one day the Spirit of God may move throughout the land and the church in a way that surpasses even the best football matches. ☐

MISSIONARY MOVEMENTS

ARRIVALS

Mrs M Reed
on 21 November from Pimu, Zaire
(Maternity Visit)
Miss R Murley
on 23 November from Pimu, Zaire
Mr & Mrs I Thomas
on 30 November from Bolobo, Zaire
Mrs A Collinson
on 2 December from Porto Alegre, Brazil (Private Visit)

DEPARTURES

Rev V MacDougall
on 7 November to Vilhena, Brazil
Miss M Hester
on 8 November to Pimu, Zaire
Miss M Bafende
on 8 November to Mbanza Ngungu, Zaire
Rev & Mrs C Spencer & family
on 8 November to Mbanza Ngungu, Zaire
Mr T Lehane & Mrs A Maclean
on 10 November to Jhimruk, Nepal

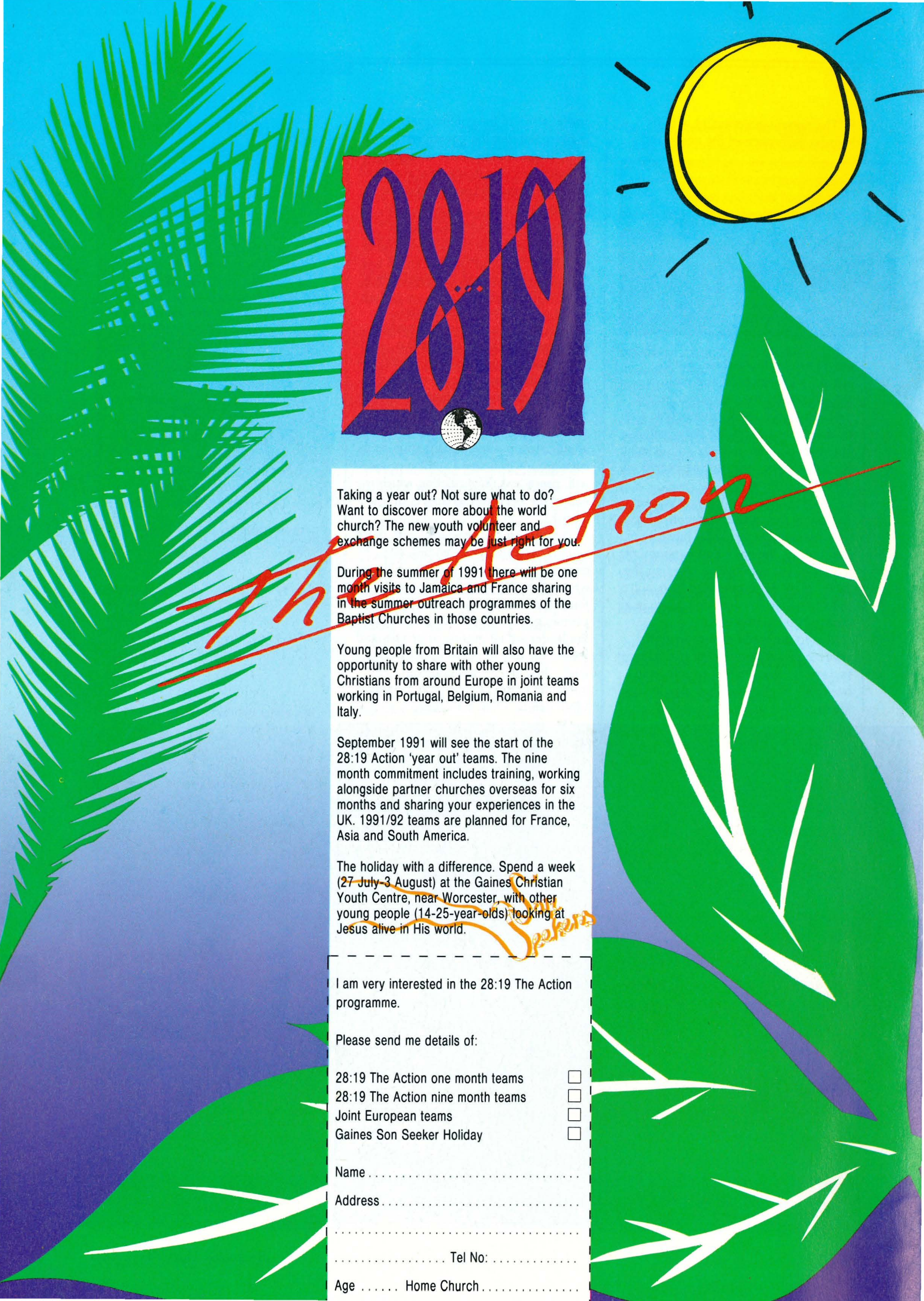
ACKNOWLEDGEMENTS

LEGACIES

Mrs F L Skidmore	2,744.00
Miss H M Barrett	3,874.50
Phyllis Hardwick	200.00
Amy Elizabeth Arthur	10.00
Mrs D C Wright	3,000.00
Alice Amy Spearman	2,000.00
Miss D M Pugh	500.00
Mrs Winifred Elsie Price	12,000.00
Mrs L E Claydon	11,995.52
Miss Kathleen Alice Pearce	100.00
B V Perry	1,000.00
Mrs E M Clark	15,000.00
Miss L S Pickering	23,764.04
Mrs Eveline Dodwell	4,000.00

General Work

Aberdeen: £1,000.00; Brighton: £25.00; 'an ex-employee': £1,000.00; Norwich: £1.90; Cardiff: £20.00; Brighton: £5.00; Anon: £10.00; Women's Meeting: £10.00; FAE Aberdeen: £21.00; GAYE: £57.00; Anon: £1.80; Andover: £10.00; Durham: £25.00; Anon: £70.00; Anon: £50.00; Anon: £10.00; Anon: £150.00; Bristol: £200.00; Anon: £1,000.00; Bournemouth: £20.00; Anon: £6.50; Anon: £50.00; Charities Aid: £74.55; Charities Aid: £50.00; Andover: £10.00.



Taking a year out? Not sure what to do? Want to discover more about the world church? The new youth volunteer and exchange schemes may be just right for you.

During the summer of 1991 there will be one month visits to Jamaica and France sharing in the summer outreach programmes of the Baptist Churches in those countries.

Young people from Britain will also have the opportunity to share with other young Christians from around Europe in joint teams working in Portugal, Belgium, Romania and Italy.

September 1991 will see the start of the 28:19 Action 'year out' teams. The nine month commitment includes training, working alongside partner churches overseas for six months and sharing your experiences in the UK. 1991/92 teams are planned for France, Asia and South America.

The holiday with a difference. Spend a week (27 July-3 August) at the Gaines Christian Youth Centre, near Worcester, with other young people (14-25-year-olds) looking at Jesus alive in His world.

I am very interested in the 28:19 The Action programme.

Please send me details of:

28:19 The Action one month teams ☐
28:19 The Action nine month teams ☐
Joint European teams ☐
Gaines Son Seeker Holiday ☐

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Address . . . .

. . . .

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FEBRUARY 1991

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MISSIONARY Herald

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A Misconception

Fruits of Mission

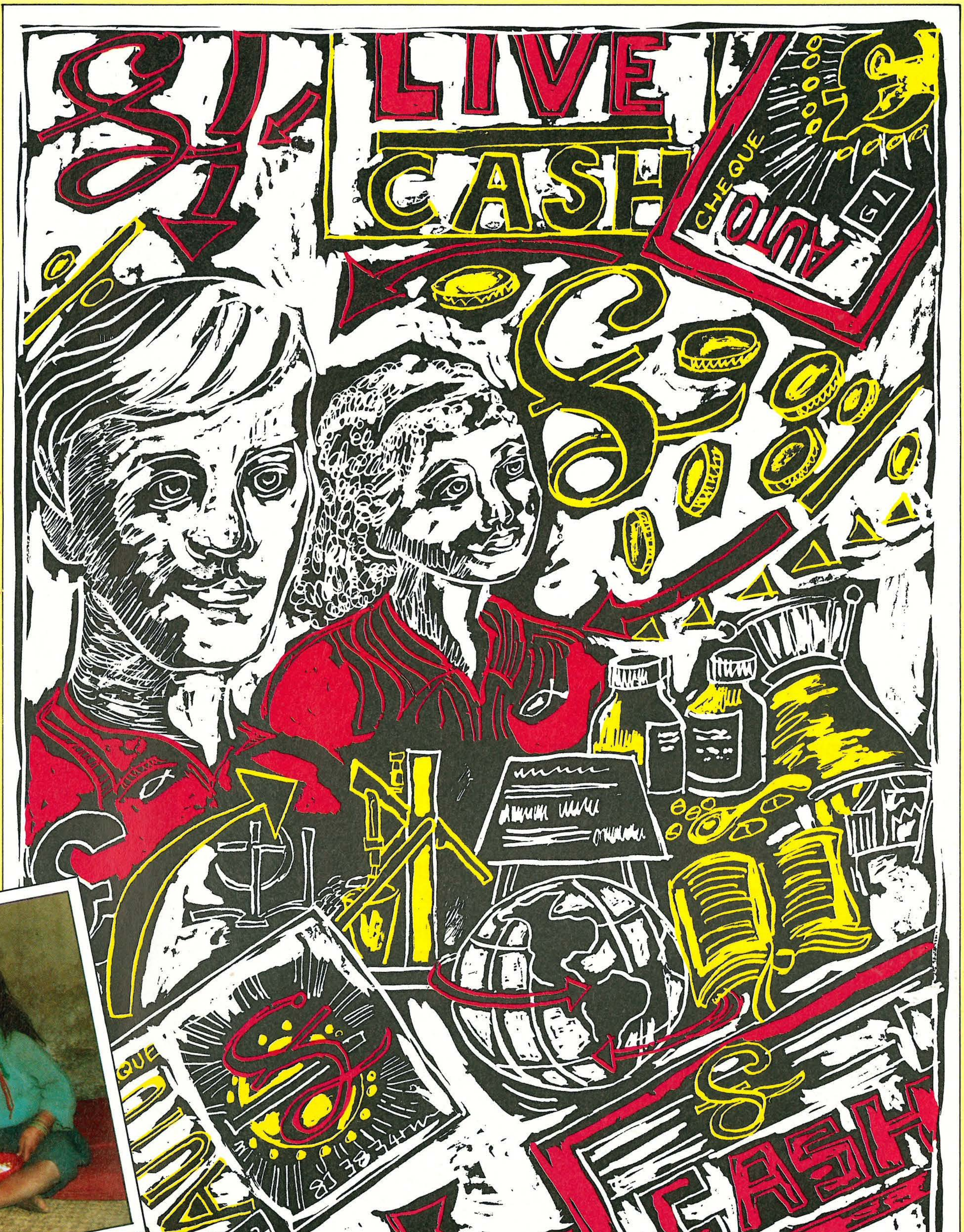
Angels and an Albatross

The World In View

A Modern Parable

Snippings from missionary letters

Probing Mission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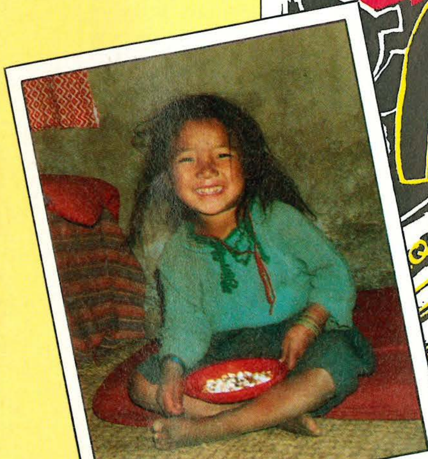

GIVING GIVING GIVING GIVING GIVING

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Belgium
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Jamaica
Nepal
Nicaragua
Sri Lanka
Thailand
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MISSIONARY *Herald*

EDITORIAL COMMENT

How did it get this far? At the time of writing the deadline for Iraq's withdrawal from Kuwait has not been reached. War has not yet begun and the estimated deaths of thousands have not taken place. We are still praying for a last minute solution. By the time you read this, of course, the situation may have changed dramatically and our worst fears realised.

However, we've been watching the armies assemble and the massive airlifts of materials and personnel. How many billions of dollars and pounds are being invested in confrontation and conflict? So much so that the government says it cannot give anything to help the millions of people starving in Africa.

What an upside-down world we live in! Why can't we invest as much energy and resources into the cause of peace with justice? Why can't we spend as much money in trying to even out the inequalities between rich and poor?

One of the emphases in this edition is about giving, our giving to the work of Jesus Christ throughout the world. We believe this is a right priority for Christians, a right use of our resources. In fact it has been our belief, shared by Baptists throughout the country, for nigh on 200 years.

As we have said so many times before, we are unashamedly a missionary society. Whilst we do not ignore crises and disasters, whilst we quickly respond to emergencies' needs where we can, we are not an aid agency. Our aim is to work alongside Christians worldwide in order to proclaim the good news of God's love in Jesus Christ in word and in action. This is mostly not quick and dramatic but long-term, like the quiet growth of a mustard seed. It is a work to establish God's kingdom of peace and justice and love.

IT'S FUN!

Coming forward with the offering at Upoto, Zaire

WELL THAT'S WHAT one young Christian discovered when he began to put part of his income on one side each month.

'It has set me free to give – to respond to urgent needs, to help someone quietly and anonymously. Taking so much out of my income each month means I don't miss it and I always have something available to offer. I now enjoy giving. Each month I sit down and decide how the money is to be distributed. It's fun!'

That's such a refreshing attitude especially when compared with the grudging way so many of us give to Christian work. After all, didn't Paul say that God loves a cheerful giver?

That spirit of joy in giving is often seen in Zaire when the offering of those who are mostly poor is accompanied by singing and dancing and smiling faces.

True Christian giving is always cheerful, joyful, fun, because it emerges from a spirit of thanksgiving rather than a sense of duty.

'It's because God has given so much to me that I want to give in return,' said one elderly church member. 'God has always given me what I need and more so. And He's given enough for me to be generous. What's more, He's given Jesus. I can't hold anything back when I look at the cross and realise how much my salvation has cost.'

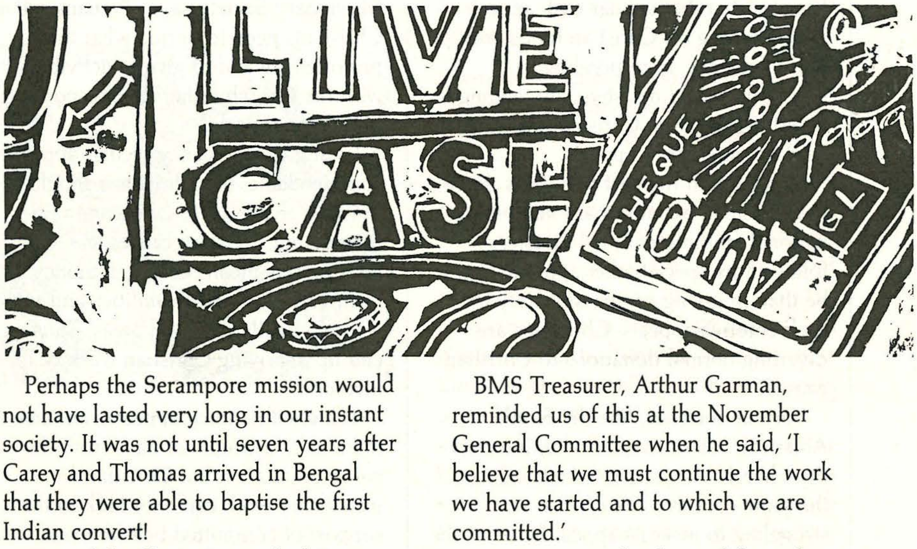
So that is where Christian giving begins, with God Himself. Just as His generosity produces thanksgiving and generosity in us, so our giving can produce joyful and grateful thanksgiving in others. In this way our giving has an effect on others far beyond meeting their immediate needs.

CHRISTIAN GIVING IS responsible giving, based as it is on the constancy of God's giving, which never fails. This is where we might begin to quarrel with the young man who says that 'giving is fun' if by that he means making emotional responses to different appeals each month.

God's Old Testament promise, marked by the sign of the rainbow, was that 'while the earth remains, seedtime and harvest . . . shall not fail.' His love is constant. It is His people who break promises, not God. And then 'God so loved the world that He gave His only son.'

Christian giving emerges from a love like that. In spite of set-backs, seeming failures and ingratitude it continues.

In modern society we have been brainwashed into thinking that everything ought to be instant. Anneka Rice can get things done in about thirty hours so we have no patience with anything that takes a long time.



Perhaps the Serampore mission would not have lasted very long in our instant society. It was not until seven years after Carey and Thomas arrived in Bengal that they were able to baptise the first Indian convert!

In modern society we have been brainwashed into thinking that everything ought to be instant. Anneka Rice can get things done in about thirty hours so we have no patience with anything that takes a long time.

One of the illustrations which Jesus used about the Kingdom was the mustard seed. Any gardener knows that after sowing seeds a lot of patience is required. You can't rush things and if you do try to force growth that only weakens the plant.

BMS Treasurer, Arthur Garman, reminded us of this at the November General Committee when he said, 'I believe that we must continue the work we have started and to which we are committed.'

It is so easy to be diverted from the ▶

work in hand, which may have lost its glamour and excitement, to respond to the latest glossy television appeal. But what kind of responsible stewardship is that? If God has called us to begin a work He surely calls us to sustain it.

Of course emergencies cannot be ignored. Christians especially must never turn a blind eye to the sufferings of those around them, but neither can they ignore long-term solutions. That would be like a community spending all its money and energies in treating people suffering from cholera and typhoid whilst neglecting the need for a source of clean water and the provision of a good sewerage system.

IF CHRISTIAN GIVING is rooted in God then it is also sacrificial. It's going to hurt. It means walking the extra mile. It means responding according to God's demands and expectations and not according to our limited understanding of our resources.

In a letter to the *Baptist Times* last year one correspondent suggested that BMS expenditure should be equal to the giving of the churches. On the surface that appears to be commonsense housekeeping. Yet what does it really mean? Something like, 'God's demands upon us should be equal to our giving!' Isn't that back-to-front?

Although the door to mission continues to be wide open, the BMS does not respond to every request, however attractive, coming to it from overseas. The priority in mission is God's not ours. Through thinking, praying and a great deal of discussion in committees and working groups the main question is, 'What is God saying to us?'

We could start with the balance sheet. Our questions could be, 'How much have we in the bank? How much are the churches giving? What can we afford?'

'God loves a cheerful giver'

SHOULD WE INVEST MORE IN THE KINGDO

That's the question in the mind of BMS Scottish Representative Ron Armstrong

CHRISTIAN ORGANISATIONS ARE facing a drought. *Newsworld* has reported that secular cash appeals are siphoning off Christian funds and that Christians, in responding to successive world disasters, are tending to divert money from Christian missionary work to emergency appeals.

Certainly, in the past five years, there have been an extraordinary number of national and international disasters followed by special relief appeals. Can it be that, in giving compassionately to such emotive appeals, Christians are diverting normal donations to Christian causes?

Various societies, like the South American Missionary Society, Interserve, the Church Missionary Society all report the same concern. The BMS was struggling to meet its appeal figure at the end of the last financial year. Similarly the Baptist Union of Scotland declared a deficit of £20,000 in April.

The Rev Peter Dowsett of the Church Missionary Society says, 'Perhaps active Christians need to decide what their priorities are and to give to activities with the Church rather than responding to secular appeals.'

Giving to emergency secular appeals is commendable, but Christians should see this as a challenge to give more rather than giving Christian causes less — because this means diverting money from Christian responsibilities and giving it to physically deprived areas. Thus we end up depriving Christian work of its lifeblood.

Televised national appeals can raise millions in a couple of days from the entire population but Christian missionary work can only look to the support of committed believers and organisations like our Baptist unions and BMS can only look to the support coming from committed Baptists.

A recent *Daily Telegraph* report, headed 'Charities lose out as donors begin to tighten their belts' pointed out that fewer people overall in Britain are giving to charity and those who continue to give are giving less. The reason? Simply the economic climate is forcing many people to cut and cut and cut again.

The Charities Aid Foundation published its report in November, stating that the typical donor to British Charities this year gave only £1.28 a month compared with £1.97 a year ago. So it seems that many Christians are also economising in their giving to Church needs both at home and overseas.

In Britain there are millions of unemployed people who cannot give much to overseas mission. I find that the unemployed and elderly are particularly generous in proportion to their resources

But we don't. We believe that we must obey God's call and trust that the churches will share the vision by finding the resources in money and people.

From overseas come many stories of the way ordinary people, mainly from out of their poverty, are giving to the work of the church. The rice offering in Asia is well-known. In Christian homes, when handfuls of rice are being measured out for the meal an extra handful goes into a special container ready for the offering in church.

It was a great joy to read the many letters which came in with contributions after we publicised a short-fall in giving last year. So many people have made personal sacrifices, and churches too, in order to help us meet our obligations. But then that is the story of the BMS and pray God it will continue to be so as we seek to respond to His call to mission. □

Set these funds free and use them in the service of Christ and His Kingdom.

in giving to the Lord's work.

An American missionary magazine, under the heading 'Ecclesiastical Extravagance?' argues that even churches are becoming more ambitious in spending money on their own building and equipment needs, to the loss of missions which are caring for churches in the Third World. A MARC Europe report says that churches in America and Western Europe are spending 89 per cent of their income on themselves with only eleven per cent being given to causes outside the local congregation.

Even special Christian appeals can divert giving from normal Christian work. The maintenance of old buildings like York Minster, evangelistic crusades – in 1985 £1 million was raised for Billy Graham's Mission England crusade – and various independent Christian appeals all eat into normal, ongoing ▶

World MISSION Link

World Mission Link is the new BMS scheme of mission education which begins at Easter this year. Many are getting excited about it, but others are puzzled, so we shall try to answer some of your questions.

How do we join a group link? Do you tell us or do we have to find other churches ourselves?

Local churches, in a district, association, auxiliary or town, together with their BMS area or national representative and auxiliary secretary work out the WML groupings. Some places have already done this, but it is important to start sorting out groups now.

Try to find out what is happening in your area. If nothing is being arranged why not get in touch with your area representative and offer to arrange a meeting in your church?

Will we have to lose our present missionary link if we join WML?

No. In the letter sent to you with the WML booklet, we asked whether your church would be happy for your individual link to be expanded into a group Link-Up. Normally that will mean grouping with three or four other churches. Please discuss this matter and let your area representative and auxiliary secretary know what you decide.

It would be a pity to change the way we relate to our link missionary and so we feel we can't join a group Link-up.

Being part of a group Link-Up should not change the way you relate to your link missionary. You will still be expected to write letters, and send tapes and messages. When a Link-Up missionary is in the UK on Home Assignment the time spent with their Link-Up groups will be longer than is possible at present.

Group Link-Ups will make life easier for missionaries. Longer Link-Up visits will give more time with you – more time to talk and less time spent travelling. □

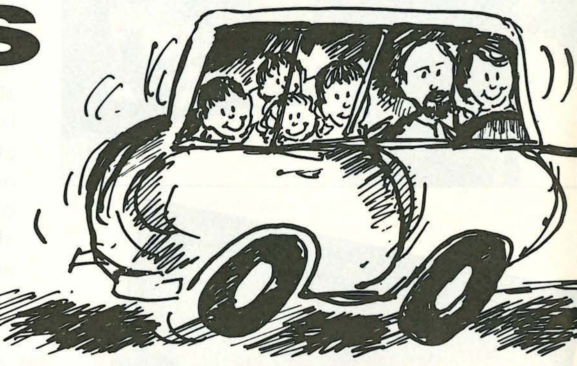
◄ support for essential Baptist unions' and BMS needs.

Some Baptists tend to divert giving to non-Baptist causes. These causes can normally count on a wide range of support from the whole Christian constituency. Ministers and church secretaries keep receiving unsolicited mailshots from independent organisations which are seeking Baptist support. Giving to such appeals may divert giving to mainstream church needs.

Certainly there is no shortage of money. The cash is available. The money is circulating in the system. The Electricity Privatisation Offer was oversubscribed and millions of pounds were offered. Many Christians must have been caught up in this appeal.

So where are the funds that Christian organisations need? Could one appeal to Christians who made a quick profit in selling Electricity shares to give one tenth to the Lord – fifty-fifty to the Baptist Union and BMS? Should we not be more committed and willing to invest in the work of the Kingdom? One suspects that often the financial resources of Christians are tied up in bank and mortgage accounts. The challenge of Christian stewardship principles, which take their inspiration from Calvary, 'Set these funds free and use them in the service of Christ and his Kingdom.' □

TWO ANGELS AND AN ALBATROSS



'It isn't a proper missionary car,' says Tim Bulkeley. 'It has padded seats!'

ONE ANGEL IS a tall thin distinguished English diplomat, the other a short, broad Zairian mechanic, but I'm getting ahead of myself. Let's go back to the beginning. For a story about angels, it's rather down to earth.

We were looking for a car. BMS had voted money to replace the old Renault-4 we have been using for the last eight years. With four children it has grown too small. Because of the high import duty, and other factors, cars are much more expensive here.

It soon became clear that no suitable new car could be bought locally with the money. We explored the possibility of buying in Europe and shipping it out. However paperwork tends to go wrong here and vehicles at Matadi (the port) lose parts rather quickly! It didn't seem the ideal solution.

We thought of second-hand. Not much was big enough – you're not meant to have four kids! About the only thing on offer was a ten-year-old Landcruiser. In Britain ten years old is nothing for a car, but with the roads and the driving here. . . .

Francis, who works at the Embassy, said, 'It's a pity you can't wait till June. Our Peugeot 505 will be for sale then. It's an estate with three rows of seats.'

'That would be ideal, but we don't want to wait till June. Already, with four in the back, the Renault is bursting at the seams!'

We didn't know it at the time, but he was the first angel.

That night Barbara and I were so fed up. That money should be available made our inability to find a suitable vehicle all the worse. What to do?

Early next morning Francis drove up in the 505 that we'd begun to envy.

'Last night I met a man who is selling one of these. The price is right and he is coming round to my house to show it to you this evening.'

That evening we went to Francis' house. There it was – big, shiny, new

A MODERN PARABLE

by Peter Briggs

After a four week visit to Brazil we were able to have a day off, literally our last day in the country. So we became tourists in Rio de Janeiro. We were taken to a graffiti covered concrete football stadium and to an equally incongruous concrete cathedral but without the graffiti. Rio is like Rome, built around heights, although in this case mountains rather than hills. The real sights were the natural ones, or should we say the God given ones – the Sugar Loaf Mountain and the statue of Christ the Redeemer looking down on the city. There were beautiful views of the surrounding city and country but these were marred by the intervening and overshadowing smog. The same was true of the other great cities like St Pãulo – God's majesty marred by the human race's thoughtlessness.

It was our last day in Brazil and the tour

looking and with seats for everyone! At first glance it was perfect, better than our dreams. It was when we got home and talked it over with colleagues that the problems began to surface.

'Look at the other second-hand vehicles that were bought recently. Even with Alan to check them over they are all breaking down!' Alan has gone.

'It has embassy number plates. The Landrover for Yakusu was like that. It took a whole year to change them before we could use it!'

The seller assured us the American Embassy would have new plates in weeks. So we needed a mechanic.

None of our colleagues would admit to even knowing enough to change a spark plug. (And I thought missionaries were always handymen!) I went to the little garage run by another *Communauté* (church group). After some uncertainty it was arranged. I picked up their chief mechanic after work and he came with me to look over the car. Usually you need to arrange a price beforehand for such services. In my excitement I'd forgotten. So as I drove him home, after he'd pronounced the car a good specimen, 'Almost new!' I expected a protracted bargaining session.

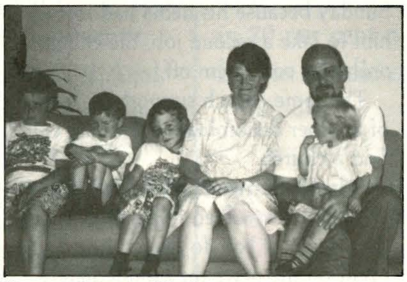
I was wrong. He was our second angel. When we got to where he lives he got out and said, 'Goodbye,' with a cheery wave. No request for money – most unusual in Zaire. It was a bit of Christian service, freely given and most gratefully received.

Now we are enjoying riding around in comfort. Looking back we see God's hand at work, bringing us a car, despite the seeming obstacles, but using His two unlikely looking angels.

The new car is perfect, white, big enough for all, with room for others even. Smooth running, with big wheels to take the bumps. I've called it *The Albatross* as it glides like a big, white bird over the waves that are Kinshasa's streets.

There's only one thing wrong with *The Albatross.* It's a luxury version – not a proper missionary car – soft padded seats, the lot! That's the other reason for calling it *The Albatross.* Like in Coleridge's poem our Albatross is a sign and symbol of something wrong. As our big, white car glides along these city streets, others struggle to live on the same streets. The oppressed of a third world city: the sick whose wounds go untreated, the children unschooled, and increasingly today often hungry.

Our albatross too is a sign of sin. The sin of the rich. The sin of the churches of Britain, and therefore of us missionaries that you send out. The sin of ignoring our suffering sisters and brothers, while you and I enjoy our comfortable lives. ☐



Since arriving in Kinshasa in 1982 the Bulkeley family has grown! Tim is Vice-principal of the Protestant Faculty and Barbara helps in teacher training

was good value for money. It was to end at seven in the evening only an hour before the checking in time for our international flight back to Heathrow. The courier could not have been more helpful. He stopped the coach in a Rio suburb, arranged for us to catch a local bus, waiting to tell the inspector exactly what the problem was and ensuring that the last short leg of the journey could be by taxi. It didn't lift the fog but it sent us on our way.

What an apt illustration of the church's mission! We are called to offer Christ's invitation and to pray that as people respond their hearts might be touched to stretch out in love to others. As individuals drawn together become God's church, they announce in His name the coming of the Kingdom and so catalyst nations to seek the vision of justice and righteousness which bring wholeness to the human race and the God given joy of peace and shalom. And so the sinful smog of humanity is lifted.

If you are in the Midlands and would like Peter Briggs to share with your church more of his impressions of his contacts with Baptists in Brazil, phone him on 021-427 8029. There are slides too! ☐

YOU CAN SEE THE FRUITS

says Roz Williams in Yakusu, Zaire

I found a 1980 *Herald* in the house of Pastor Babundo, when I was taking a Sunday School training course for his people. He's got a fellowship of 2,000 or so, divided into four groups. He is also the regional evangelist, responsible for the programmes and for the development of evangelism in the whole of the Upper River Region, although he has no resources for the work.

I read the article written by Margaret Hughes. She spoke of Babundo as a pupil of her school and of his pleasure at having been loaned a book, *The Christian Life*, which helped him in his spiritual life.

It is interesting to see how things move in people's lives. Since that day when he talked to Margaret, Babundo has trained at EBT (the Bible College at Yakusu as it was known then) in the time of Chris Spencer.

I was there for his final two years, although he didn't think too highly of my courses. Nor did I because my French wasn't much good. Anyway, now it is as though one can see the fruits of the Lord in the work of all kinds of people.

(from the original article)

I saw Babundo going past the door. He was an old pupil and I do not know what he was doing in our school just then, but he came in to chat and he was almost speechless with delight over a book – only about 25 pages long – which I had lent him. It was a simple basic Bible correspondence course, *The Christian Life.*

'Yes,' I said, 'when I was sent extra copies, I thought one might help you in your teaching of the Young Inquirers class.

'Oh yes, it does help,' he replied, 'but not only for that, but for my own spiritual life too.'

I can share with you what he said but I cannot possibly describe how he said it. His thirst for God was evident as we talked and I went home with heart uplifted, praising God anew, and full of hope. ☐

A MISCONCEPTION

'Brazil is only interested in evangelism!' That's what they've been telling John Furmage.

When you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret (Matthew 6:3).

ON DEPUTATION, I have heard the old misconception repeated in its latest form.

'Up till recently Brazil was only interested in ministers, but now they are thinking of the people's needs and want social workers, agriculturalists and other aid workers.'

The implication is that there has been a marked change of mind on the part of our partners overseas. This idea comes from a misconception that has been going the rounds for all the 20 years I have been in Brazil. Nothing has really changed except that the churches have achieved strength, through the emphasis on evangelism, to engage in many more visible social projects than before.

Testimony that even these social projects are no new thing came from a surprising source even before we went to Brazil. I read a Spiritist book which reproduced figures for care organisations run by Catholics, Spiritists and Evangelicals. The figures, compared with membership figures, were used to show that Spiritists were much more active socially than the Catholic Church.

The Evangelical figures were dismissed as insignificant, but if the same comparison had been made then it would have been revealed that Evangelicals were much more socially active than either of the other groups.

In 20 years in Brazil I have not met a church that did not have some form of caring for its poorer members, even if this was only the collecting and distribution of groceries.

However, you would have to know the churches well to realise just how much caring was going on. Even as Association Coordinator for a number of years it was often a long time before I got even an inkling of what was going on.

I knew that in Pato Branco some wealthier members regularly took provisions to the needy. But I didn't know that, when they discovered one member could not attend church on Sunday because his debts had forced him to take a second job, the church promptly paid them off.

The same church supported a pastor of another denomination until he could find a church.

When a hurricane hit the town the church was involved in helping. When the church at Foz do Iguaçu heard of the event on the news they immediately organised a collection. With the money they enclosed a note: 'More to follow after Sunday.' There are many other stories of quiet, untrumpeted caring.

The pastors were not short of ideas for larger projects. Craft workshops, low-cost housing and even an orphanage were put forward, but foundered because the church was too weak numerically and financially, even though the local authority was willing to donate sites for buildings.

Before anyone mentions British Aid organisations let me make it clear that it is extremely difficult for a small church to interest such groups in their projects, let alone get any help. I helped present two such projects without success. A Christian bookshop closed because we could not get a few thousand pounds of help.

Our largest church, Guarapuava, has opened a crêche and is building the rest of what will become a primary school, although caring is not the only motive.

So nothing has changed in Brazil except that the apparent emphasis on evangelism has brought forth fruit in strong healthy churches that have a capacity to get involved in more visible caring projects.

The use of church buildings midweek for 'multi-ministry' projects is growing rapidly all over the country. As in Britain's past the natural outcome of the preaching of the Gospel has been that the love of Christ has and is being shown to the less fortunate in society.

A WARNING. The buzz word in Britain at the moment is 'Community Care'. Unless the churches catch something of the Brazilian evangelistic zeal there is a real danger that declining membership will render congregations impotent in their desire to be involved in caring.

Watch! for the night is coming when no man can work. ☐

John and Valerie Furmage were appointed BMS missionaries in 1971 and have served in the state of Paraná at Cascavel, Pato Baranco, Dois Vizinhos, São Paulo and Palmas. They have now returned to their native Scotland.

'Who Can be Satisfied?':

Continuing Lesley Rowe's Bi-centenary series

J H Lorrain and F W Savidge

7. The Lushai Hills

ON THE NORTH EAST border of India, adjoining the Chittagong Hill tracts of Bangladesh, lie the Lushai Hills of Mizoram. It is a remote, mountainous area, where, in the last century, the inhabitants were head hunters who terrorised the neighbouring tribes.

With the financial backing of Robert Arthington, who had set out his 'Principles of the Arthington Aborigines Mission' in 1889, two pioneer missionaries began work in 1893. They were J H Lorrain and F W Savidge, all that were left of the original 13 volunteers. Death, disease and defection had taken their toll of the others. Based at Fort Aijal, a military outpost in the north of Mizoram, Lorrain and Savidge mingled with the people, used their stock of basic medicines to good effect, and began to learn the Lushai language. They prepared a grammar and a dictionary, and translated parts of the work to the Welsh Calvinistic Methodist Mission in 1898.

Back in Britain, Savidge and Lorrain both felt the need to take a course in tropical Medicine, which was later to prove invaluable. Arthington, however, criticised them for spending so long with one tribe: he felt that three months was enough for each. He therefore refused to provide further support.

Faced with this blow, and despite their deep love of the Lushai people, the two men decided to return to a different part of India. They founded the Assam Frontier Mission, and in 1990 began work amongst the Abor tribe. While at work there, Savidge and Lorraine received a letter from the BMS inviting them to take over the mission that it had just begun in the South Lushai Hills. They were thrilled, and in March 1903 they arrived at Lungleh, a jungle fortress about 100 miles south of Aijal.

Already in existence was a small Christian community with a strong, simple faith. These people had been converted through the witness of the missionaries and their fellow tribesmen in the North Lushai Hills. Work was made possible by funds made available to the BMS from the Arthington Bequest. Arthington had died in October 1900.

Savidge, who had married in 1903, and Lorrain, who had done the same in 1904, worked hard to establish schools, Sunday Schools, a teacher training school, and a dispensary. Lorrain was the one who devoted himself to the work of Bible translation. From the beginning the Lushai Church was self-supporting and self-propagating. In 1914 the South Lushai Presbyter was formed, along the lines of the Church already existing in the North. The joyful, vigorous witness of the local Christians was to result in 70 per cent of the population becoming converted by the middle of the 20th century.

8. The Kond Hills

THE KOND HILLS, an area of outstanding natural beauty, lie on the borders of Orissa. They were inhabited by animistic hill tribes who practised female infanticide and a savage form of human sacrifice known as 'Meriah'. This involved hacking pieces of flesh from the live victim, often a child. When the area came under British influence in ▶

Continued

the 1830s, the army commanders realised that patience and education were the best way of dealing with the situation, building roads and establishing schools. Over a period of 15 years the commanders sent 250 children saved from 'Meriah' to the Baptist orphanages in Cuttack and Berhampur. Colonel Campbell expressed the hope that, 'in due season these savage Konds will be visited by the teachers of a higher and purer wisdom than that of men'.

The fulfilment of that hope came in the person of John Orissa Goadby. A zealous, single-minded man, he had set his heart on the Kond people from an early age. Ordained in the General Baptist denomination in 1857, he sailed for their mission in Orissa, making his base at Russelikonda, known as the gateway to the hills. He travelled extensively in the hills, despite the dangers of wild animals and fever, and set about learning the Kui language. While he was in Cuttack in 1868, recalled to help the Orissa missionaries in a time of terrible famine, he suddenly died, aged 35. S Pearce Carey called him 'the first apostle of Kondistan'.

Sadly it was another 20 years before anyone else responded to the challenge of the Kond people. Abiathar Wilkinson, Arthur Long and then Thomas Wood were Goadby's successors. Within a year, Wood was dead from black-water fever. By May 1893, Wilkinson had completed a translation of Mark's gospel into Kui, but in 1897 he died of smallpox. Long and his wife Lilly worked on, full of enthusiasm for evangelism despite recurrent bouts of fever. In 1905 Long persuaded the Arthington Committee to support the Kondistan work, and begged for reinforcements, including a doctor. (The seeds of a medical work were planted in the mind of Dr Fletcher Moorshead in 1906, but it was nearly 20 years before they came to fruition in the hospital named after him in Udayagiri.)

In 1909 Long finally succumbed to the fever, and was mourned by all who had known him. He was followed by Oliver and Isabel Millman, Ernest and Ethel Grimes, Peter and Olive Horsburgh and Edward and Dorothy Evans. In 1908 Grimes and Millman had met Long to discuss where the mission's headquarters should be. The younger missionaries favoured Udayagiri, and it was to become the centre for all subsequent efforts. Between 1908 and 1917, Millman was responsible for establishing a series of schools in and around Udayagiri. The people were impressed that instruction was in their own Kui tongue, rather than in Oriya as in the government schools.

But Millman and his fellow-workers had to wait for their convert, as Carey had before them. Six years after beginning their work, Bisi, an ex-sorcerer, and his whole family became Christians. Easter Day 1914 witnessed their baptism. It was just the start of what was to develop into a strong and vibrant Church. □

'A Truly Re Capab Energetic

Jan Kendall takes a lool

IN A TIME and an age when women were not highly regarded, Hannah Marshman's achievements stand out, as one of her biographers says, 'In solitary grandeur among the women of the first generation of the BMS.' Both against the background of 19th century England where women were kept behind the scenes, and the idea of women in public service was frowned upon, and even more so of India where a widow was burned alive on her husband's funeral pyre *(sati)*, Hannah Marshman's bravery, accomplishments and contribution to the work of evangelisation remain supreme.

Born near Bristol in 1767, and orphaned at the age of twelve, she was cared for by her aunt and grandfather. She was baptised in her teens, and about the same time came to know Joshua Marshman, of Westbury Leigh, a few miles from her home. He was a weaver, and one year her junior – a remarkable man, who had received little schooling, but early in life had developed a passion for reading. By the age of 15, he had spent a brief time as a bookseller's assistant in London, and acquired an unusually wide range of knowledge in the process. They were married in 1791 and settled in Westbury Leigh, with Hannah teaching in a school and Joshua continuing his weaving. But she was not happy in the village environment and urged him to improve their status and accordingly in 1794 Joshua accepted the post of Master of a school supported by Broadmead Church, Bristol, on a salary of £10 a year.

It was a friend and pupil William Grant, who first turned the thoughts of Marshman to missionary service. William Carey had sent an urgent request for more missionaries to join him in his work, and Joshua responded immediately, but Hannah was shocked and reluctant to leave her native England.

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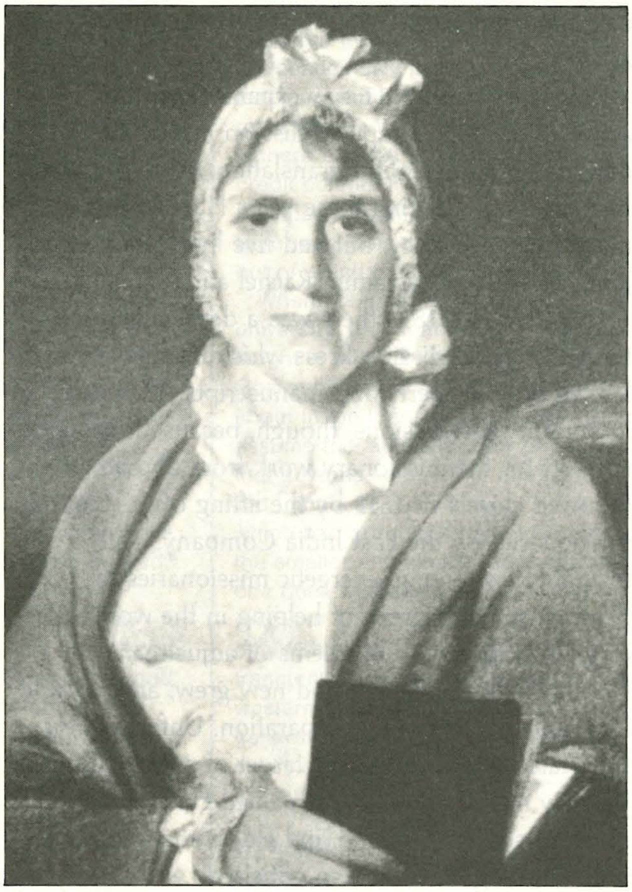
at Hannah Marshman

Her objections were so strong that, earlier, before her marriage, when there was the possibility of Joshua settling in America, she would not agree to his proposal, until he promised her that he would never require her to leave her homeland. But her devotion to God was real and deep and eventually she consented to go to India with Joshua and their two small children John Clark and Susannah. The journey which took 20 weeks was shared with William Ward, William and Nancy Grant and their two children, and two other couples. They were unable to land in Calcutta, and so journeyed to Serampore, across the river in Danish territory. The date was 13 October 1799.

Tragedy struck when later that month William Grant died. The remainder had planned to journey north to join Carey, but were unable to do so. In January 1800 Hannah gave birth to a second son, Benjamin Wickes, and five days later Carey arrived at Serampore with his family (which consisted of his wife Dorothy, who by this time had become insane, and four sons), and announced the foundation of the Serampore Mission. The following few days were spent in forming rules for this large family – in all, six missionary families consisting of ten adults and nine children.

But Hannah was not content with her domestic responsibilities, and together with her husband soon started two boarding schools for European boys and girls – a very successful venture, which also brought in much needed income for the work of the mission.



Hannah Marshman

In April 1801 her responsibilities increased again. Already she was bringing up the orphan daughters of the Grants as her own children, but unexpectedly Carey was invited to accept the post of teacher at Fort William College, which meant he could not stay at Serampore all the while. So in his absences Hannah also looked after his four children and insane wife. It has been said that she 'was not unhappy for increase of this burden'.

In a letter written home in 1805 we have an intimate glimpse of life at Serampore: 'My first business in the morning,' she wrote, 'is to see that the children are bathed and dressed, fit for the day; at seven o'clock the writing school begins; at eight worship and breakfast; at nine school begins again, and continues till the bell rings for dinner, at half past one; at three school again, which ends at half past five; and by the time everything is put in order tea is ready; and after tea worship immediately. By the time all is over, and the children are in bed, it is generally nine o'clock; after which time is my holiday, to read, write or work; but I am often so overcome with fatigue and the scorching heat of the ▶

day that I feel neither will nor power to do anything at all.'

The years up to 1811 saw expansion of the activities of the Serampore Mission through the development of printing, translation work, preaching and education. During these years Hannah lost two more sons in infancy, but had five living children, John, Susannah, Benjamin, Rachel and Hannah.

On 12 March 1812 there was a devastating fire in the Serampore Mission Press which resulted in the loss of both property and manuscripts. This had important repercussions, though, because it brought support for the missionary work from abroad, followed closely in 1813 by the lifting of the ban on missionaries by the East India Company. This brought new, young, energetic missionaries to Serampore, but instead of helping in the work, this created tensions and problems of adjustment. Conflict between the old and new grew, and became large enough to threaten separation. Unfortunately the Marshmans became the target of criticism from the new missionaries, and it pained Hannah very much to see her husband and eldest son, who was now assisting his father, so criticised.

Joshua Marshman

Thus pressure of work and mental tension told heavily upon her, and in 1820 she returned to England. As well as improving her health she also hoped to remove the misunderstanding back home which had resulted in propoganda against the Serampore missionaries. In this she was unsucessful, but while in England, she resolved to turn her attention to native female education once she had returned to Serampore.

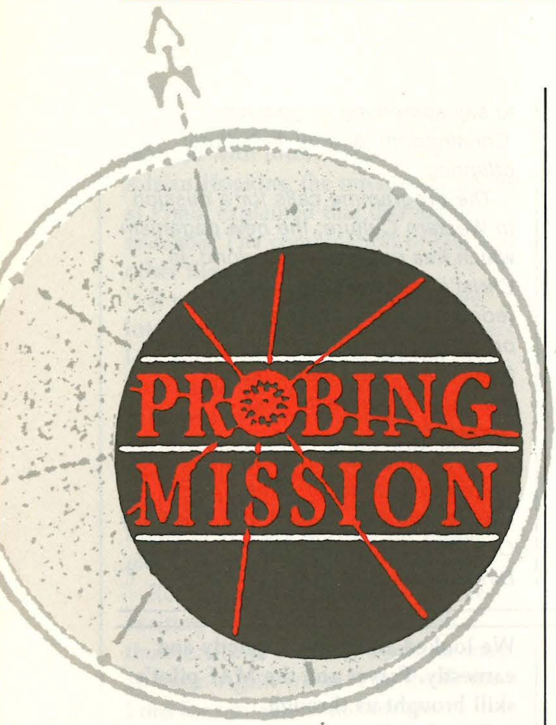
She set out again for India in 1822, but on her return met with a series of tragic events. Her eldest daughter Susannah died just after giving birth to her third child, a son, who also died. Her son-in-law Henry Williams was hit hard by his wife's death and he died in October 1823. William Carey's eldest son Felix died in 1822, and the youngest of the Serampore trio, William Ward died in 1823. Also that year Carey's house was destroyed by floods, and the Marshman's schoolhouses were heavily damaged. So Hannah's responsibilities in the domestic affairs of the Mission increased, and after Ward's death she had to take charge over Serampore's female schools.

Thus her desire to increase the educational lot of girls saw fulfilment. Besides being affordable for the poor, the female schools taught elementary history, science, geography, Bengali and English grammar as well as the three Rs and training in handicrafts such as knitting and embroidery and scripture knowledge. It was this last item which curtailed the popularity of the schools, but even so, many local people patronised these endeavours. A report from April 1824 gives some idea of their examination system: '230 girls from 13 schools were present. Among them 50 girls read out the words and 35 recited small books and the rest were examined for correct spelling. The audience was highly satisfied. Mrs Marshman then distributed clothes, pictures and money as prizes for proficiency of some girls.'

But the success for these schools was to be short lived. The period in which they flourished coincided with a difficult period for the Serampore missionaries. The mortality of important personnel and natural disaster have already been mentioned but this was followed in 1829 by the heaviest blow of all – the European Agency Houses in Bengal collapsed and thus the Serampore College and Mission lost all its funds. The ill will borne by the 'junior brethren' against Joshua particularly was still continuing, finally resulting in separation from the Home Committee. These indeed were hard times. In 1836 Joshua's health began to fail, and in October of that year, tragedy struck again, when their daughter Hannah was nearly burned to death. He never recovered from the shock, and died in December 1837.

For Hannah there followed ten years of widowhood. The death of her husband followed by that of her youngest son Benjamin in 1838 were hard blows for her to take. She still showed an interest in the work of the Mission, attending the 7.30 am prayer meeting every Thursday morning, but other than that most of her time was spent with the poor and suffering peoples of the district.

She died peacefully on 5 March 1847 – when asked by her daughter if she was afraid, she replied emphatically 'no fears, child, no fears'. Her son wrote of her, 'In the long intercourse of life, nothing was ever known to ruffle her temper.' She had overcome her fear of a strange country and unknown environment, endured suffering and outlived her contemporaries; a truly remarkable, capable and energetic woman in every way. □



ON HAVING BEEN A MISSIONARY

'How do I see my foreign experience as preparation for the harder task of witnessing convertingly in my own country?'

Dr Dan Beeby, former Principal of St Andrew's Hall, Selly Oak, says, 'I now see clearly that we are all witnessing all the time, and all converting all the time.'

What a privilege to have been a missionary! What an incredible privilege! I know I hardly did anything I planned to do or thought I was called and fitted to do. I know I was usually dragged screaming, sometimes mildly, sometimes wildly, into various new jobs that I didn't want to do. I know there were germs, and great rows, and difficult colleagues – and mosquitoes.

But, there was the sunshine, and strange tastes, and the struggle to put all your thinking into the categories of another language.

There was learning to hear the unsaid in another culture; new glimpses of new unsuspected beauties; the discovery that the unthinkable was regularly thought by some people and that laughter outside Europe had unsuspected overtones and depths.

There was the new viewpoint that first shattered and then began to refashion you, and there was the patience and tolerance and love of colleagues that went with you in the refashioning.

There was the slow realisation that God was an Asian man who went to Africa but never Europe, that the Word of God was almost all Asian and that early theology was mostly African, and that most of *my* Europe was the gift of people from Jerusalem and Alexandria and Nicea and Carthage.

What a responsibility, having been a foreign missionary, to be a missionary in a foreign field of Britain! Overseas I knew I was in a non-Christian culture. Paganism was prevalent, the idols were everywhere and openly worshipped and adored. The need to speak about the counterculture of the Gospel that judges and redeems was patently obvious. Consequently, my eyes and brain were always discerning and analysing the world about me and wondering how it might be lifted and restored in Christ.

Now I am in Europe where the camouflage of *Christendom* still deceives some of the people all of the time and most of us some of the time. How do I retain my missionary attitudes of 'idol discernment' here? How do I recognise the tares in the crops and the controlling might of principalities and powers? And how do I understand them, not in the light of my current ideology or some fashionable trend, but as I see them measured by God's plumb line and then judged and recreated by the hope of the resurrection.

In other words, how do I see my foreign experience as preparation for the harder task of witnessing convertingly in my own country?

I now see clearly that we are all witnessing all the time, and all converting all the time. It is not a question of a chosen few of us being witnesses and being dedicated to the task of conversion. We are all converting others to that something we witness to. The only question is, what is it we witness and convert to? Is it our own culture, our own lifestyle, our own sense of superiority or sense of failure? Or is it Jesus Christ?

As a missionary, did I spend more time witnessing unconsciously to the 'atheistic' culture of Europe inculcated in me by school, university and even theological college, than I did consciously preaching and teaching about Christ? What does my record in God's accounts look like? Is there enough in my conscious credit column to balance my unconscious announcing of the European idols that are part of me, but of which I am little aware?

When I taught history in the university, did I teach it as I had been taught – with no real place for the God of history preached and lectured about in the theological college? Did I assume the 'atheistic' view of nature that governs so much of our science? Did I unconsciously convey a culture which had gradually limited God to the smaller and smaller area of what one does with one's solitude? Did I proclaim a midget Christ who really only laid claim to lordship over that fragment of human life that our western socialisation process generally leaves to religion, and who mildly acquiesces when we mouth, 'He is true for me'?

My first three points now feed my future work. We do not 'retire from'. We 'retire in order to'. Retirement is what the 70 odd years have been preparation for, and in the case of a missionary there is a seamless continuity between the 'from' and the 'in order to'.

The missionary has been greatly privileged. He has been showered with joys and opportunities that have not only delighted him in the past but have prepared him for the future calling.

And, of course, privilege carries responsibility. *Noblesse oblige.* The missionary, after years and decades of preparation, has a mind-set, an attitude and techniques which, with a certain sea change, qualify him as no other is qualified clearly to see his own culture as it really is, to put it critically (himself included) alongside the holy gospel and see how little they coincide.

The missionary also is frighteningly aware how much his past witness has been to the pseudo-sacreds, the substitute lords, which are part not of his visible hand luggage, but are built into the concealed heavy baggage of the culture that formed him and the education that nurtured him.

With these gifts, the responsibility, and the knowledge of past failure he

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is now ready. The years of preparation are now over. It's about time he did something to translate the hope and victory he has known overseas into triumph in the new and harder task of mission in his own land.

So, how about some missionary collecting boxes for the new missions; the missions to medicine, sociology, history – and theology, the media – and the Church; missions to language, Murphy's law, 'professionalism' – and the Missions?

Donations are invited to establish an Institute of Idol-Identification and a Department of Hidden-Dogma Discernment. And, with a thought for all the countless created things that become substitute 'creators' and asked to bear impossible burdens – the nation state, the poor, the National Health Service, the adored lover, etc – maybe a Royal Society for the Protection of Idols. Happy missioning!

Reprinted, by permission, from The Gospel and Our Culture *of which Dan Beeby is the Co-ordinator.*

'The Gospel and our Culture' programme draws much of its inspiration from three recent books by Bishop Lesslie Newbigin and is trying to say something to godless 'Christendom' and all its cultural offspring.

The programme calls for a mission to Western Culture; the new paganism which has converted the world. In Christ's name we are called to redeem the assumptions and presuppositions, the things we take for granted, the hidden beliefs beneath all our 'facts' and 'knowledge'.

Those who wish to know more are invited to write to Dr Beeby, The Gospel and Our Culture, c/o The Selly Oak Colleges, Bristol Road, Birmingham B29 6LQ

SNIPPINGS AND CLIPPINGS

. . . from recent missionary letters.

UMBRELLAS AND ROOFS have new meaning for Foster and Jean Wright in Kinshasa, Zaire.

'. . . and don't forget your umbrella next week!' That was the last line of the long announcements at the service a few weeks ago and we wondered why we had to bring our umbrellas to the church during the dry season.

The following week we were glad we had paid attention as we sat outside the church building in the blazing sun! While Jean sat amongst the women on a plank of wood taking turns at holding the umbrella, Foster sat on a comfortable armchair at the front with one of the lady deacons holding an umbrella over him. She even kept moving with the sun. Deacons certainly know their station here in Zaire!

The church in Kingabwe where Foster has been appointed second pastor is in the process of building a bigger church. As is usual here, it is built round the outside of the original one. Well the walls were complete, the pillars erected and the trusses for the roof were being prepared, so there was no room for us to sit inside the building any longer and the services were being held outside.

It has taken almost a year to get this far, but each stop has to be paid for before more materials can be bought. The BMS finances the roof and the church has to find the rest. With the state of the economy in Zaire at present, this is getting more and more difficult.

Anyway the roof was completed. Next day the rains came!

Even now the extra space in church is not sufficient to accommodate everyone and we are squashed like sardines. Jean is fortunate to get a space on a plank supported by two bricks, but old women are willing to spend the three hour service perched on half a brick or some equally uncomfortable item of building material. The men – well some stand, but usually to let a visitor sit. We've never noticed them squashing up like the women are expected to do. Maybe the women know their place in the church too!

WHERE'S PIMU? – not the kind of question Bob and Ruth Ellett expected from the pilot.

'Has anyone been to Pimu before?' said the Pilot. His inflight computer had failed.

'Can anybody see a river?' The whole family looked down from the six-seater MAF plane. We were 700 feet above the green ocean of jungle. We looked and prayed, quietly and earnestly. Prayer and the MAF pilot's skill brought us through.

Travel in Zaire is not easy, not certain, but it was worth the journey to get to Pimu. Our turn had come to play our part in the Pimu project.

While Bob repaired the electricity supply system Ruth and the girls helped the hospital staff in the pharmacy and prepared for the new intake of student nurses.

They packed bandages, counted pills, cleaned shelves and catalogued text-books. It was a privilege to be part of a hospital team providing health care for an area the size of Wales. Almost every other day life giving operations were taking place. Those operations had to have the intense lighting provided by the generators. The generator repair work was difficult but somehow there was power for every operation that needed it.

One of the joys of being in Pimu was the way in which the local church and mission supported each other and the closeness and bond of fellowship which existed between the people involved. At Pimu we could see and experience the life of a Zairian village. The well-maintained thatched mud brick houses. The warmth and friendliness of the people.

There was adequate food while we were there, but the children had swollen bellies of malnourishment.

The Ellett family

Most of the population is heavily infested with intestinal parasites. Adrian Hopkins, the missionary doctor at Pimu, explained that this led to anaemia. The combination of this and other illness can be fatal.

It was noticeable that there were lots of small children, fewer teenagers, less adults and very few people over 60. People die very easily here. The tribe was in danger of dying out before the hospital came. The people have learnt to cope with death but that still leaves the pain and suffering. Many of you are praying for Pimu, please continue this vital support.

Returning from Pimu was another exciting flight, this time through a thunderstorm. We flew blind for over an hour. Again we have to thank the Lord for our safety and for the provision of our skilful MAF pilot.

CHAMO-ME ROBERTO – no not a letter from Brazil but from Robert and Catherine Atkins in France.

There is a group of Portuguese people in our church at Versailles. They hold a monthly service in their own language so I thought it would be a good gesture to learn enough Portuguese to have a go at a reading. So every time there are dishes to be done or some cooking, the cassette goes on as well.

Our church had a dynamic Brazilian pastor for about ten years until 1987 and one of the things he did was to make a lot of Portuguese speaking contacts. It is fair to say that many of these have faded from the scene, others have gone back to Brazil and still others have become more French than anything by a process of assimilation. Still the Portuguese background of the church is still significant. Three of the members of the church council are Portuguese speaking.

The last time but one when I spoke at the monthly Portuguese service I was interpreted from French into Portuguese. Hard work for all concerned. At the end I was told that everybody understood French perfectly well anyway, so the last time I just spoke in French.

A Day in the life OF

A DAY IN THE LIFE OF Roger and Angela Collinson in Brazil's southern state of Rio Grande do Sul.

'I wish this traffic light would change, it seems to have been red for ever,' said Roger.

'Do you want a paper today? is your change handy?' asked Angela watching a boy thread his way through the two lines of waiting cars.

'Good idea, but the money is in the brief case behind the seat. Too late the lights are green.'

'Why are you switching lanes? You're driving more like a Brazilian every day.'

'The car in front is signalling to turn and he's going to hold me up at the next junction.'

'Now this bus is in front of you. Ah well!'

'Perhaps we should have set off five minutes earlier,' said Roger.

That conversation is fairly typical as we travel two miles in our Volkswagen Golf from the apartment to the Floresta district. Here on two mornings we have brief language lessons and on Wednesday Roger meets with Pastor Daltro Keidan.

Daltro is a very gifted Brazilian Baptist Minister who looks after two churches and lectures at the local university. During their time together they ensure Roger's latest sermon can be understood, go over any letters or prayers which need correction and discuss ways in which Roger can help in the church.

In the meantime Angela goes shopping or back at the apartment will be washing, ironing, cleaning, chatting or sometimes visiting one of the church ladies.

In the afternoon Roger frequently sallies forth to pay the bills. On Wednesday afternoon Angela attends the church ladies' practice. Normally an alto, she often finds herself singing with the sopranos because there are so few. She also discusses general musical support or solo items on horn or recorder with Elane the pastor's wife who leads the music in the church.

After supper that same day Angela goes to the Baptist seminary while Roger attends the prayer and Bible study at Floresta church. Roger joins Angela at the seminary at 9 pm for the second half which finishes at 10.30 pm. The idea is that we improve our Portuguese as we listen and sometimes respond to three hours of lectures four nights per week.

We have animated discussions on the way home about the different subjects. One debate fades as we arrive at those same traffic lights that delayed us in the morning. The time is around 11 pm and we are approached not by the paper boy but by an even younger looking child.

He is about eight or nine years old, dirty, unkempt and with sad hopeless looking eyes. He is not selling anything. He is simply begging. We pass some cruzeiros out of the car window and as the lights change and we move on the talk in the car is subdued.

'I can't stand this begging. I want to go Home,' says Angela.

'What more can we do? Should we be thinking of a ministry to children?' Roger asks.

'Is that practical? Where do you begin?'

'It wasn't part of our original call.'

'Where do they sleep? Where is their family? Are they abandoned?' Angela wonders.

Inquiries about the children reveal that they live on the outskirts of Porto Alegre and after the traffic quietens down, at about 2 am, they return home on the night bus with their takings.'

THANK YOU

John Pullin wishes to say 'thank you' for all the kindness, concern and Christian love shown during Yvonne's illness. Since returning to the UK from Brazil, members of the Second Baptist Church, Paranaiba, where John and Yvonne have been working, have kept in constant touch.

John and Yvonne have also been conscious of the care and love shown by the BMS, by the churches in Wales and by many other friends. Yvonne, who died peacefully on 12 December, was able to attend the wedding of their daughter, Elizabeth – something she had been looking forward to – just a few days before.

John has asked that any donations in Yvonne's memory should be for the work of the Second Baptist Church, Paranaiba and sent care of the Revd D C Hughes, Hope Manse, 67 West Road, Bridgend, Mid Glam CF31 4HG.

ELECTRONIC CHURCHES

In recent congressional elections, Brazil's 'electronic churches' strengthened their position, becoming a major contender in the political landscape.

In the nationwide elections held in October 1990, 16 candidates representing the evangelical Christian churches and the Brazilian director of the Catholic Church's Evangelisation 2,000 project won seats in Congress.

Of the 16, only two are members of mainline Christian Churches. The others are tied to Pentecostal churches which have spread rapidly throughout Brazil in recent years.

Baptist pastor, Fausto Rocha, was elected to the Congress. He owns a television station in São Paulo and has ties with the US based conservative Christian movement, in Moral Majority.

One of the biggest winners in the elections was the Universal Church of the Reign of God.

The church, founded in 1977 by 'Bishop' Edir Macedo Becerra, has grown quickly in Brazil. In less than ten years, Macedo and other Universalists have constructed 624 churches, acquired 12 radio stations, and recently bought a television station, 'TV Record', which has the capacity to reach all of Brazil's 22 states.

Although it has been accused of exploiting the faith of its followers and legal irregularities, the Universal Church had success with three out of the four candidates it supported.

Conservative Catholic Osmanio Pereira de Oliveira, the director of 'Evangelisation 2000' project, was also elected.

'Evangelisation 2000' was created in the mid-1980's by neoconservative sectors of the Catholic Church, including the Charismatic Renewal Movement and the Communion and Liberation Movement.

'Evangelisation 2000' and a similar project, 'Lumen 2000' are geared specifically toward the use of mass communication to promote the Vatican's new evangelisation campaign for Latin America.

In spite of criticisms that both programmes fail to address social problems, they have made significant advances throughout the country.

IN TOUCH

At least 80 members of Baptist congregations in the UK are keeping abreast of Baptist news through a monthly cassette tape. The tape, which contains a digest of news from the *Baptist Times* and *Missionary Herald*, is prepared especially for the visually handicapped.

One elderly lady, no longer able to read because of a stroke, felt completely isolated until the tape was introduced to her. Throughout her life she has taken a close interest in Baptist work. 'Now I can keep in touch,' she says.

The tapes are sponsored by the Baptist Men's Movement and recorded by churches in Kent and Oxfordshire. If any visually handicapped person in your church would like to receive a monthly tape then please write to Mr W White, 12 Lodden Drive, Didcot, Oxon OX11 7OA.

GIDEONS

A Gideons group has been formed at Mbanza Ngungu, Zaire.

'It is encouraging both in its recognition of the need for the distribution of the scriptures, but also in its lay initiative,' said Chris Spencer.

'They held a meeting to which all the local pastors were invited. They had an offering at which they set a target of 100,000 zaires (£28.00) to buy 50 New Testaments to be sent to the Gideons in Angola. That may not sound a lot of money, but in the difficult economic situation here it is quite a decent sum – and they actually got 137,000 zaires (£38).

'We are impressed that people have had the vision to form such a group and even more so that they can look beyond the local need and seek to offer even a little help across the frontier.'

'WE HAVE MADE OUR VOICE HEARD'

'We have made our voice heard, and it will always be heard,' said 30-year-old Rev. Ofelia Davila, the first President of the Evangelical Lutheran Church of Peru (ILEP).

ILEP was constituted in 1990 and elected its first national church council last February. Ofelia Davila is one of five women and one man who constitute the church's official national leadership.

The Christian Bookshop at Mbanza Ngungu

Working in marginal areas of the capital, ILEP congregations offer a unique opportunity for Peruvian women. Not only are the women active in the areas of church programmes traditionally spearheaded by women, such as communal kitchens and work with children, but they also hold official positions of authority.

Apart from their strong presence at the national level, women also participate in and lead congregational church councils. The pastoral teams responsible for the spiritual and material well-being of the congregations are composed of both men and women.

Davila attributes the presence of so many women in leadership to the fact that they are in the majority in ILEP. She also believes that men recognise and respect the contributions women have to make. It was women, she said, who motivated and worked for the formation of this national church. 'I believe that ILEP is a sign of hope,' said Davila. 'Men have always been visible, they are the Presidents, the ones in charge. But this is a change, one step further. Women have a lot to contribute.'

Craft work at the School for Blind Girls, Bangladesh

BLIND SCHOOL GROWS AND GROWS . . .

Twelve new students entered the Bangladesh Baptist Sangha Blind School in Dhaka in the first nine months of 1990. This brings the total to 77 students in the only blind school for girls in the country.

The children come from a wide variety of backgrounds. Mosammad Marzina Ghatoon was born blind. Her widowed mother is a domestic helper. Now 12 years old, Marzina is taking part in the school's vocational training programme.

Nazma Yasemmen became blind after an attack of dysentery at the age of five. She comes from an educated family who knew nothing of blind education in Bangladesh. A social worker told them about the Blind School.

'There are 18 girls in vocational training at the moment. In the carpet section, nine blind women produce woollen carpets and mats which will be exported to New Zealand.

'Our braille books production is going well. Last year, we received one new braille duplicator machine and paper from the Christoffel Blinden Mission. We are producing text books for high school students. There is a great demand for the text books. We are very grateful to the BMS for its financial help to this section.

'We are deeply grateful to God for His blessing and guidance to our school throughout the year.'

ON FOOT

Six hundred Salvadorian refugees, who have been in exile in Panama since 1980, have threatened to return home on foot to put pressure on the government to initiate repatriation.

The refugees are demanding that the government turn over land in the department of Usulutan, north of San Salvador, when they return. Recently, Usulutan has been the site of fierce fighting between government soldiers and the FMLN rebels.

The refugees said that there is nothing stopping their voluntary return to El Salvador. They added, however, that they want the government to give them land in Usulutan in order to 'reconstruct our lives'.

HOW MUCH . . .? 1991 BMS Appeal Leaflet published for Lent

Recently published by the BMS is the 1991 Appeal leaflet *How Much?* calling people to sacrificial giving for world mission.

The leaflets will provide food for thought throughout Lent as we prepare ourselves for Holy Week and Easter, and when we look at our own lives in the light of the sacrifice of Jesus Christ.

Available now from Baptist House, the leaflets come with offering envelopes.

DECADE OF EVANGELISM

According to the *AD 2000 Global Monitor* 'there are at present 36 distinct Protestant and/or Catholic global prayer networks for world evangelisation, 10 million prayer groups, 20 million Christians in full-time prayer ministry, and some 170 million daily intercessors.'

CALL TO PRAYER

24 FEBRUARY-2 MARCH

Trinidad and Tobago, and Jamaica

'We live in a divided land, a fact made alarmingly clear last year,' writes Peter Brewer from Trinidad referring to the attempted coup. He also says that 'many folk are finding it hard to make ends meet.'

Peter and Sheila Brewer are leading a lay training programme for the Baptist Union of Trinidad and Tobago. 'I have been supervising a local teacher who is assisting in one of the classes of the Training Programme. The plan is that the staff will in future be drawn from local people. Those of you who teach will know that this makes more work, not less.'

Over in Jamaica, an island with a much stronger Baptist tradition, the first team of BMS young people volunteers – 'The Jamaica Six' – has been at work for the past four months. 'We are learning what it really means to have faith in God by a daily attitude and action of trust,' they write. 'We are learning to be patient and to take life one day at a time.'

The 'Six' are doing a variety of jobs in different parts of the island – teaching, church and social work, and work with young people. When they return to Britain they will spend a few weeks sharing their experiences with the churches.

3-9 MARCH

Nepal

Last November the long awaited signing of a new agreement between the United Mission to Nepal and the government took place. So ends a time of uncertainty. 'We try to live above the changes and turmoil,' wrote Suzanne Linnell last year, 'and it is reassuring to know that God is in control of all situations, no matter how uncertain or volatile.' Suzanne and Jane Andrews both work at the UMN headquarters in Kathmandu.

So the UMN is able to plan ahead for the next five years. For the church in Nepal the outlook also seems brighter although it is not altogether clear how much freedom to worship and witness there is.

10-16 MARCH

India: Church Work

The BMS maintains links with Baptist churches in India which are not part of the united Church of North India. The Baptist Union of North India, the Baptist Church of Mizoram, and the Bengal Baptist Union are the three provincial unions of the Council of Baptist Churches in North India.

It is not easy for the church in India surrounded by many others of a different faith. However, the Baptist Church of Mizoram is taking the lead in outreach and mission within India itself and further afield.

The BMS office in Calcutta is run by Mr John Peacock, Secretary for Missionary Affairs and Mr Archie Edwards who looks after property and legal matters. Mr Anjan Biswas is the accountant and Mrs Nirmala Peacock is hostess for the Guest House.

17-23 MARCH

Brazil: São Paulo and Campinas

São Paulo is the third largest city in the world and is a major industrial and commercial centre. Its growth has attracted many from the rural areas who live in *favelas* or shanty towns. Paul and Debbie Holmes are working in Diadema where over 60 per cent of the people live in favelas.

'Diadema is a city of the São Paulo periphery and has a population of more than 350,000 people,' wrote Paul and Debbie last December. 'It has five Baptist churches and two congregations. Currently none of the churches has a full time pastor. We are hoping that one of our objectives will be the planting of a favela congregation which may serve as a model of the church within a favela context. We hope this will include helping the congregation to confront and deal with the practical problems of favela life. We are also looking for specific projects to do with street children or care for the elderly.'

The BMS hostel for missionary children is situated in São Paulo with John and Maria Dyer acting as hostel parents. John and Norma Clark, BMS Overseas Representatives for South America and the Caribbean, are based in São Paulo and Stan and Maureen Porter have recently arrived there. They are involved in office administration and also in church planting work.

24-30 MARCH

Central America

Peace talks continue between the government of El Salvador and the rebels but the agonies suffered by ordinary people go on. Thousands of people have 'disappeared' and over 85 per cent of the population lives in poverty. David and Rachel Quinney Mee work with the Baptist Association which, together with other denominations, is involved in caring for those affected by the long-running civil strife of the country. David and Rachel will be joined in the year by Susan and James Grote who are at present in training.

Last year the BMS signed an agreement with the Baptist Convention in Nicaragua. Already there are American, German and Dutch missionaries working with the Convention. The BMS is now trying to understand how this new partnership can be expressed.

Lord, we praise you that
in the midst of the struggle
for justice and peace
many Christians in Central America
have discovered the presence
of a personal and loving God;
we thank you for
their joy and gratitude
their friendship and generosity
their humility and mutual care –
gifts from their Lord
who called them to be witnesses
among a suffering people.

31 MARCH-
6 APRIL

Zaire: Health Work

At most of the hospitals run by the Baptist Community of the River Zaire, missionary doctors work alongside Zairian doctors. But it is increasingly difficult to persuade Zairian families to accept the often isolated conditions of some of the hospitals and at Pimu the situation is critical.

'We are getting concerned about the ongoing medical care,' wrote Adrian and Sylvia Hopkins from Pimu. 'Adrian is now the only doctor and this has proved quite a strain.' Because of the increased workload Adrian has not been able to do much eye work in the region. He and Sylvia return to the UK this summer for twelve months Home Assignment so BMS and CBFZ are looking for someone to replace them over this period.

At Yakusu doctors Chris and Mairi Burnett work alongside doctors Mocingea, Ntambwe and Meli. 'It's good to have three national doctors working in the hospital,' Chris and Mairi write. 'We now have the luxury of grand-rounds and clinical case conferences.'

At both Pimu and Yakusu BMS nurses are working in the nurses' training schools.

7-13 APRIL

People in Mission

We thank God that people are still hearing the call to work overseas. Each week, BMS personnel secretary, Joan Maple, receives many letters of enquiry. From then on many people are involved, from local churches through to the BMS Candidates Board, in the recognition of the missionary call.

We remember those now in training at St Andrew's Hall, Selly Oak and those undergoing language study.

Thank you Lord
for the human face of mission
for calling people we know
for calling people like us
for calling us to mission.

14-20 APRIL

Bangladesh: Christian Education

Valerie Hamilton, based in Dhaka, is the Convenor of the Baptist Sangha's Sunday School Committee.

'Many camps and meetings have been held for Sunday School teachers and children in various districts,' she writes. 'It is thrilling to speak to large groups of children in many parts of the country – sometimes as many as 200 and 300 at a time. Young lives – so impressionable and so eager to hear. It is good to visit and encourage the Sunday School teachers also.'

At the time of writing, the political situation in Bangladesh is very uncertain. The troubles which began twelve months ago have resulted in the dismissal of the President, students are on the streets and the political parties cannot agree among themselves about the future. All this is affecting the church and its work and witness.

21-27 APRIL

Baptist Assembly

The Baptist Assembly, which includes the annual business meetings of the BMS and the Baptist Union of Great Britain, meets in Bournemouth this year. The theme taken by the BU President, Roy Jenkins, is 'Cry Freedom'. At the meetings Susan Le Quesne takes over from Basil Amey as BMS Chairman.

We take the opportunity to pray for the other BMS officers – Reg Harvey, General Secretary; Angus MacNeill, Overseas Secretary and Arthur Garman, Treasurer.

We remember David Coffey who succeeds Bernard Green as General Secretary of BUGB, Islwyn Davies, General Secretary of the Baptist Union of Wales and Peter Barber, General Secretary of the Baptist Union of Scotland.

MISSIONARY MOVEMENTS

ARRIVALS

Miss R Montacute
on 7 December from Kinshasa, Zaire
(Private Visit)
Mr S Seymour
on 14 December from Ntondo, Zaire
Rev & Mrs F Wright
on 22 December from Kinshasa, Zaire

DEPARTURES

Miss R Montacute
on 3 January to Kinshasa, Zaire
Mrs S MacDougall
on 5 January to Vilhena, Brazil

DEATHS

We regret to report that **Mrs Yvonne Pullin**, aged 52, died on 12 December 1990 at Bridgend, Mid Glamorgan. Yvonne served with the Society in Brazil from 1969-1978 and from 1989-1990.

ACKNOWLEDGEMENTS

LEGACIES

Mrs Colwill	100.00
Elsie Rebecca Mayger	500.00
Jane L Scott	2,500.00
Miss L R Hiles	10,474.28
Jessie Reid	500.00
Louise Pryce Jones	1,000.00
Edward Henry Wrangles	865.72
Mrs Gertrude Sarah Putt	250.00
Reginald G Cureton	1,000.00
Miss M H Barrett	3,200.00
Miss E M Ward	3,000.00

General Work

Bebbington: £10.00; Anon: £70.00; Anon: £10.00; Bristol: £5.00; Anon: £28.50; Anon: £24.70; Anon: £20.00; Anon: £10.00; Darlington: £30.00; via Sue Evans: £10.00; Charities Aid: £10.00; Charities Aid: £73.25.

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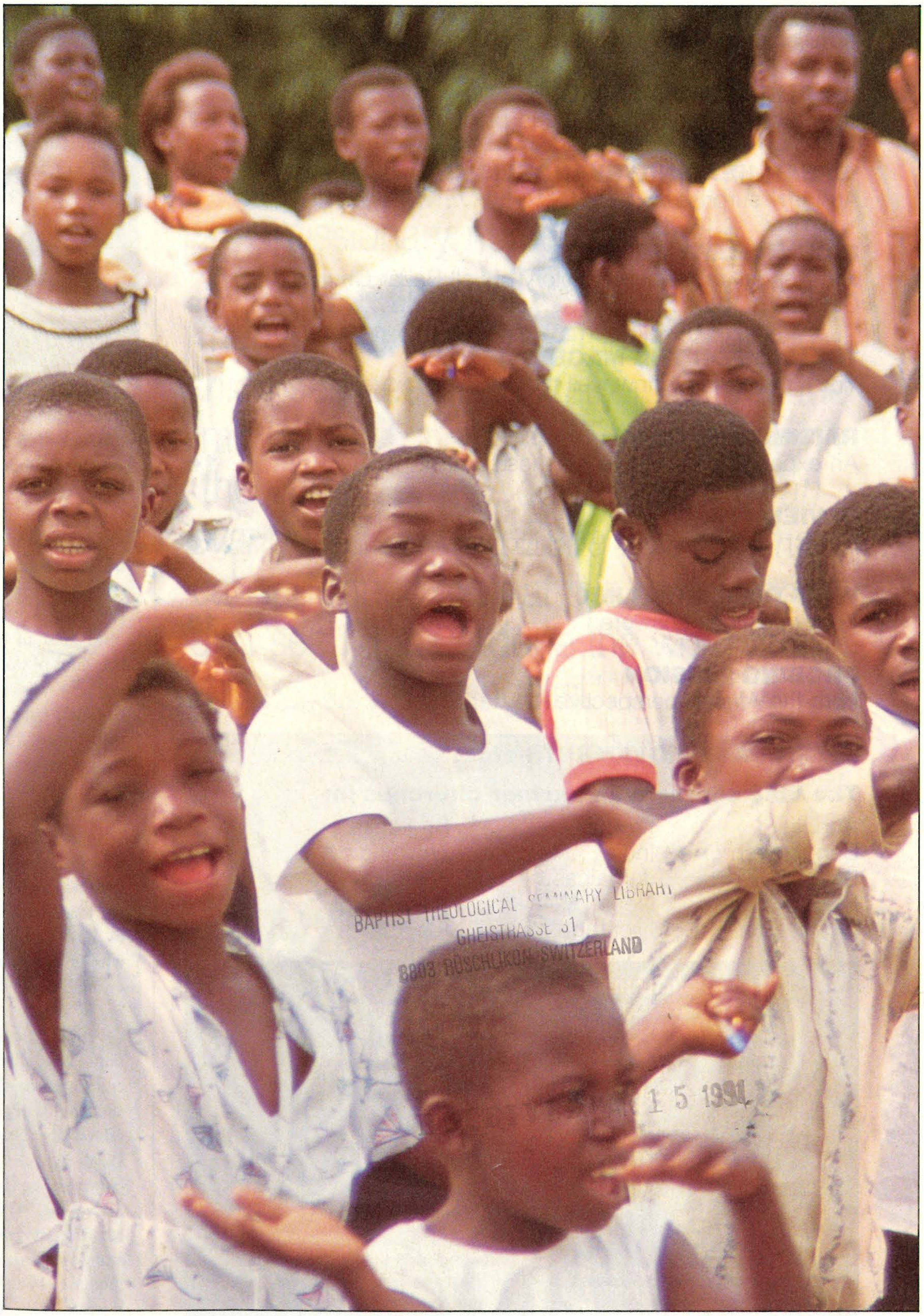

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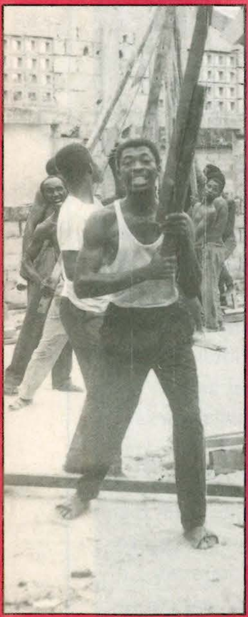

Raising the roof

· CHURCH PLANTING · EVANGELISM · CHURCH PLANTING ·

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MISSIONARY *Herald*

EDITORIAL COMMENT

This month we have asked two of our missionaries, who served with the Church in Zaire as nurses, to tell us how they got involved in evangelism and church planting. Evidently they did not see their health work as something separate from their life as Christians. Health problems so often needed spiritual as well as medical answers, especially in the African context where people do not divide their lives into different compartments.

Then, of course, all BMS workers overseas are part of the total work and worship of the church where they are. It is quite natural for them to join with national Christians in outreach work to their neighbours.

Now that we have entered into the Decade of Evangelism, we have until 2001 to broaden our understanding of the way we evangelise, of the way we share the good news of God's love in Jesus Christ with those around us. Dare we look to the overseas church for some clues about how to be effective?

In the developed western world have we become too specialised? There are many experts, but often in confined areas cut off from a wider world. African Christians can teach us how the gospel relates to the whole. They can remind us that we evangelise not only by what we say, but by what we do and what we are.

Wilma Aitchison says she had to understand the language and the culture of the Batwa people before she could begin to communicate effectively. That need is evident in Western countries too as Lesslie Newbigin has been pointing out in his recent writings. To communicate effectively in our multi-cultural and post-Christian society it is vital that we benefit from the many lessons being learned by our overseas partners.

DO THE WORK OF AN EVANGELIST

Twenty years ago God called Wilma Aitchison to mission through listening to a missionary nurse from India. 'Afterwards this call was confirmed in many ways, but the verse of scripture which seemed specifically for me at the time was 2 Timothy 4:5 which contains the command . . . *do the work of an evangelist*. Leaving Zaire last year has caused me to look at this verse again and see if I have done the work of an evangelist.'

WHEN I FIRST went to Zaire in 1978 much of my work was nursing and hospital related tasks. Gradually I began to help in Sunday School work with the Batwa – a semi-pigmy group who are nomadic.

For many years I felt that this work was not bearing any fruit. Because of language and cultural barriers it was difficult to assess what effect we were having in evangelism.

The pigmy people are very submissive and feel inferior to other tribes. They expect to be ill treated and accept their role as servants of the Bantu. So they tend to say what they think you want them to say. They do not intend to deceive but to please. In doing this they make it difficult for missionaries to know if they *really* understand the gospel message.

The language barrier is a real one. One day, feeling that I was bridging this, I learned Bible verses in Lontumba instead of Lingala and went along to the Sunday School. The children and adults duly learned the verses by repetition – even repeating my bad pronunciation!

The next week, they still remembered the verses and I insisted that we then discussed what the verses meant. After a strange discussion where we seemed to have great difficulty understanding one another, at last, one boy had enough courage to say, 'We don't speak Lontumba here, we speak Lokwala.'

▶

Batwa Sunday School

I had used the wrong language. It was a reminder that we can do a lot of work in evangelism, but it does not necessarily mean much to the listener. I was careful, afterwards, to check with people which language they felt happy using.

Some years ago, I had contact with LRI. The field worker, Valerie Deguchi, a Canadian working in Kenya, was able to visit Ntondo for three weeks. During that time we spent a lot of time working on basic gospel messages. We used a text in English, which I translated into Lingala, with the help of Zairian Christians.

Then we arranged for small groups to work on the Lingala text, making it more suitable for a local 'audience'. It was then translated into a further five local languages.

Using 40 pictures on a flipchart, we adapted the gospel message into a half hour cassette talk. In that time we had to mention the *whole* gospel, or at least enough to help someone understand the good news of the gospel.

It was quite a task. From the creation, through the fall, the promise, the law and the prophets to the incarnation, the life, death and resurrection of Jesus Christ. On to the gift of the Holy Spirit, the life, work and witness of the Church and the individual believer. Then finally the second coming of Christ and heaven, to the Devil and hell – all in one message.

Some of these cassettes have been distributed to areas where they will be used in evangelism and it is difficult to assess their effectiveness. Those of us who took part in the preparation were certainly challenged and encouraged as we worked together.

TELLING

THE CULTURAL BARRIERS are not as easy to overcome. I could communicate quite well in Lingala, but I often used the wrong illustrations – or at least less appropriate illustrations – because I did not really understand the culture and the background of those who were listening.

For example, I taught about Jesus as *Lord*. To many pygmies 'Lord' is associated with colonialism and oppression by rulers or authorities who are not pigmy. When I say, 'Jesus is Lord', the pigmy hears, 'Jesus is a colonialist, and oppressor.'

I taught about Jesus, the *Shepherd*. Again, there is a translation problem. The nearest would be 'one who looks after animals'. The only reason a pigmy would look after an animal would be to kill them for food.

One pigmy asked me, 'What does Jesus do with you, once He's got you? You speak about the free grace of God. It's a trap! It's bait! We use that kind of trap with animals.'

In a Bible study group, attempting to understand their culture and show that I was trying to understand, I said to the group, 'I know that you are animists, your god lives in the forest. . . .'

They immediately corrected me. 'No, the forest lives in God! Everything lives in God.'

They often understand God as we do, but have a different way of expressing their faith. It was clear that we had different ways of talking about the same God.

I spoke of 'dying to self'. The pigmy said, 'If God gets inside you, you're dead.'

I spoke of the 'lostness of humanity' and about 'finding God'. This confused them. How could human-beings be lost? People live inside God, as all of creation does. 'How can God lose us if we're inside God? How can we lose God? He is everywhere.' We did manage to agree that we can lose ourselves!

It was often in attempting to translate the gospel into another language and culture that I really began to understand. For example, the difference between grace and mercy was never as clear to me than when I attempted to explain it to my Bible study group, who have very little Bible knowledge. Grace is when God gives you what you do not deserve. Mercy is when God does not give you what you do deserve.

The pigmy attitude to life is so different from ours. I once had a long discussion with a group of pigmy men at the graveside of an elderly man. That discussion taught me so much about how they see life. They said that their ancestors told them that the world is flat and the sun is born every morning and dies every evening. A new sun is created by God every day.

'The world is spherical and everything revolves around the sun, which never dies,' I said.

'That's impossible! You shouldn't listen to such stories. Have you ever walked round the world? – No? See!'

The life expectancy for a pigmy is 45 years. But they do not count their years. In fact they do not count much at all. There is no need to. Numbers have very little meaning to them.

I warned a pigmy worker about the danger of going underneath a vehicle when is was jacked up.

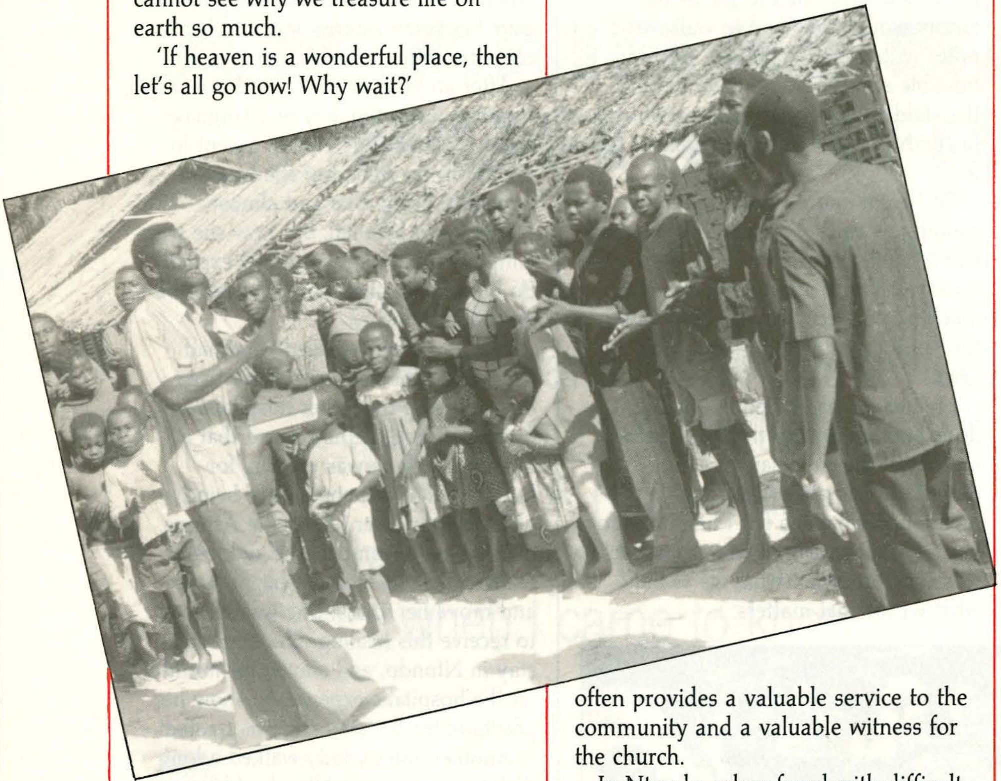
'There are many people. If I die someone will take my place.'

Much of the time and effort of the medical team is taken up in prolonging life – helping people to live longer, to die later rather than sooner. This is little understood by the pygmies who must often feel that life is eternal and the physical life-span is only a very small part of life, a part which is not very important and not to be held too dearly.

A gospel message to the pigmy should emphasise that life is a gift from God and that our life on earth is to be used wisely to glorify God. They cannot see why we treasure life on earth so much.

'If heaven is a wonderful place, then let's all go now! Why wait?'

Above: Wilma in Ntondo
Below: Pigmy Sunday School



DOING

MUCH EVANGELISM involves *telling* the good news and that is a great privilege. I have often been asked, both in Ntondo and in many other villages, to preach in church and to take part in worship, to teach the women and to lead Bible studies. But an important part of evangelism is *doing* good works.

People watch our reactions and try to understand our attitudes. Medical work often provides a valuable service to the community and a valuable witness for the church.

In Ntondo, when faced with difficult situations at the hospital, sometimes the only course of action was prayer. I have often prayed and encouraged others to join me. Together we have seen many people healed.

Sometimes that healing would be from a physical ailment and sometimes spiritual problems would be dealt with at the same time. Often a deep spiritual problem would cause physical symptoms which prompted a person to seek medical help. When the spiritual problem was dealt with the physical ailment would go.

Many tropical diseases cause symptoms which are similar to deep spiritual problems – fear, delirium, confusion, anxiety, behaviour problems, convulsions, fits, hallucinations. So medical staff must be aware of the possibility of either physical ailments or spiritual conditions like oppression, fear of evil spirits or demon possession.

In some instances I have given both medical treatment and spiritual ministry to patients. A prayer group in Ntondo grew out of one woman's request to help her deaf son. Many people received healing. Others were helped and encouraged and received strength to cope with their problems.

The members of the group were able to minister to each other and, at times, were challenged to claim the authority of scripture. Together we would pray for release from the influence of evil spirits. Once the group was challenged by a 'spirit' which looked like a buffalo. It was 'seen' by one of them but 'felt' by others. Although it had troubled a family for years, the group ordered it out of the house and it went, giving release to the whole family.

A hospital worker, who said he was troubled by the spirit of his dead mother, came to me for help. With another Christian we claimed release for him. The spirit left him.

A patient with tuberculosis asked us to pray for him. He had had the illness for a long time, but had never been treated. He was unable to walk because the infection had affected his spine. After three weeks he brought his wheelchair to the hospital and said, 'give it to someone who needs it more than me'.

A deaf and dumb boy was one of the first to be prayed for. The first day, the pastor and I prayed for him and laid hands on him. I said to the family, 'Healing is like a seed. Today we have planted it. Who knows what it will become? 'Months later the boy was still not healed, but a strong prayer group of 20 to 30 people was meeting daily for three to four hours to pray for healing and other needs. Many people were blessed and their faith encouraged as a result of the group. Many experienced release from spirit oppression.

During a night of prayer, the Lord gave me a picture to illustrate a message I needed to hear. As I prayed for souls to be saved, I was given a picture of a plantation of palm trees. I was there looking for palm nuts. As I

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searched high in the trees, all I could see were leaves. I thought that this confirmed my lack of spiritual progress, but after a few minutes a voice said, 'Look on the ground.' There I saw many bunches of palm nuts already cut. The message became clear. I was looking for results in the wrong places.

BEING

BUT OFTEN IT is not just the *telling* and the *doing* which are important, it is *being*. I had not been in Zaire long when the church region of the Middle River went through a difficult time. There was a lot of talk of division and separation from the national Church. As local church leaders and others got together to discuss and to 'make peace', I was invited to help in the process of reconciliation.

After five days of lengthy discussion, we were all tired. Standing outside the meeting place I was greeted by an elderly woman from another tribe who belonged to a different denomination.

She greeted me as her grandmother! I had become accustomed to being everyone's Mama in Zaire but had never been called grannie before. I had the courage to ask her why she used this greeting. She explained that BMS had 'given birth' to the Baptist Churches in Zaire. Then the Baptist Churches had 'given birth' to her denomination. So that makes BMS a grandparent. Then she said 'and you're the BMS'. I felt very humbled, then I thought of the responsibility of *being* the BMS. We are called not just to do good but also to 'be Christ'.

I often wished that I would be accepted as an ordinary person in Ntondo instead of being labelled as a foreigner, an oddity, someone who didn't fit into the culture. Missionaries don't seem to fit into any of the usual Zairian categories. We're different and it's obvious.

One day a Zairian couple called me 'a black white woman'. Having done all that I could to save the life of their three-year-old daughter, I sent the family to Mbandaka for medical treatment. A message came a few days later – the child had died. I went with the vehicle to fetch the child and the family.

The decision to go was difficult, I could do no more for the child – wasn't working at the hospital more important? I decided to go, as the family would have had to walk 90 miles with the dead child – this wasn't possible so they would have to bury the child in another tribal area which I knew they would be very reluctant to do.

So I went and we met the family walking as quickly as they could – but still 50 miles from home. We got them back to Ntondo and the funeral was quickly arranged. I sat weeping with the family sharing with them their grief.

I felt as if I had failed – I hadn't done enough to help them – but the mother of the child sang a song describing her grief. In it she mentioned what she felt I had done for her and that I was not white but black. It is sometimes not what we *do* but what we *are* that matters.

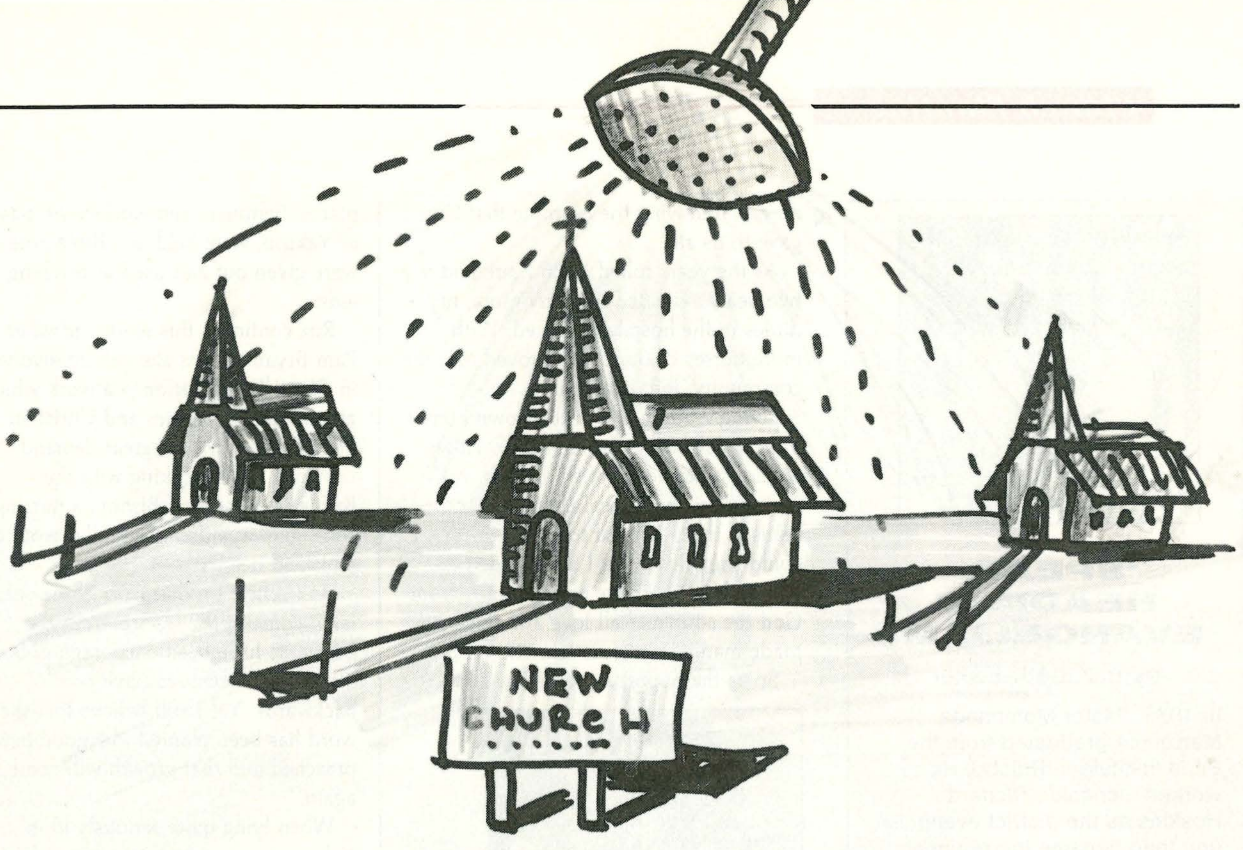
IT IS DIFFICULT to assess the impact of evangelism. One day I visited a hospital in the Bolia area and discovered some children sitting in a group singing choruses and reciting Bible verses. Although I didn't know the children, I recognised the songs which they were singing. Children from the pigmy camp in Ntondo had travelled 150 miles and had taught these songs and Bible verses to their friends – I knew they had been taught by me because some of the choruses had mistakes. The children had retained and taught them complete with mistakes and bad pronunciation!

An elderly lady with terrible arthritis arrived at the hospital one day. She wasn't a local woman and she had no money. She insisted that she must be treated by a missionary. The nurse sent her to me – I was already busy with other seriously ill patients so I quickly gave her some asprins and told her to come back the next day.

After an hour or so, I heard this lady shouting (unfortunately in a language which I didn't understand). I went to ask her to be quiet, but she was too excited to listen. She had almost crawled into hospital, but now she was jumping about and getting all excited. So I firmly insisted that she should be quiet and go away.

The next day I realised what had happened. She had walked for five days, passing two other hospitals en route, because she had heard that a missionary there was praying for healing and that people were being healed. Soon after taking the Asprins, which I had given her, she suddenly realised that she could straighten up and move her joints. She was pleased to receive this healing. She decided to stay in Ntondo, and stayed for months (at the hospital's expense) to show her gratitude for the way she was treated!

Another elderly lady walked a long distance to come to Ntondo. She came, not for treatment, but in order to die 'among God's people'. She hoped that she would be accepted by God if she died in a place where there were ministers and missionaries. As she died she spoke about her fears that she would turn into a crocodile. She 'borrowed' money from me to give to the minister to buy herself a church membership card, hoping that God would accept her for this. We shared the gospel with her but I wonder how much she really understood. ☐



AN AMBASSADOR FOR CHRIST

'I went to Zaire in 1974 following six months French study in Belgium,' says Sue Evans. 'I went as a nurse and midwife on a short term – two years – service. A missionary nurse is what I had wanted to be since the age of 15, when I came to know the Lord as my Saviour.'

AS I ARRIVED in Kinshasa on 3 May 1974, the hot humid air hit me as I descended from the aeroplane. I knew a challenge awaited me and was pleased to be fulfilling an ambition of nursing in the developing world and in serving God this way.

In my mind at that time I had not thought of teaching or preaching. Nursing was my ministry. Through that I knew I could show the love of God.

Looking back now I see that was true. Gradually I moved from French, the official language, to Lingala, the main trade language, and as I communicated so, slowly, I started to understand people.

One evening, sitting here in Mid-Wales with a friend, we talked about starting where people are rather than where we thought they should be!

How true that was of Zaire. I left for Zaire in my mid-20's with very different ideas, many of which had to be adapted and changed to meet folk where they were, rather than where I thought they should be. What a privilege that was!

EVANGELISM, spreading the good news of Jesus, what did that mean for me?

Many times, as I struggled to the maternity department of the hospital for the fourth or fifth time that night, having splashed cold water on my face to wake up, I asked myself, 'Is this really spreading the good news?'

Delivering babies in canoes; performing medical duties miles from the nearest doctor and taking risks because you know that the patient will die unless you do something; pleading with a husband to bring his wife or child to hospital; standing by the bed of a dying patient, supporting the family – is this the gospel?

Of course it is! Being with people in

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'SPEAR-HEADING' EVANGELISM!

by Elizabeth Baker

In 1989, Pastor Mompanda Manzimba graduated from the Bible Institute in Bolobo. He worked alongside Richard Hoskins as the district evangelist and then became the regional evangelist. During October 1990 he carried out a two week evangelism trip . . .

PASTOR MOMPANDA was preaching in a village in the middle of the forest. Suddenly a pigmy got up, went home and reappeared later with his spear. As Mompanda continued to preach, the pigmy began to sharpen the point of his spear.

Everyone began to tremble. What was he doing? Why? Only recently someone had been killed by an angry pigmy. Mompanda preached on knowing all was in God's hands.

When he reached his conclusion, the fearless evangelist made an appeal.

'If anyone wants to repent then come forward.'

The pigmy boldly stepped forward holding out his keen spear. Hearts were fluttering as everyone drew breath. The tension was almost tangible. Silence filled the air.

Then quite distinctly the pigmy said, 'I'm giving this, my very own spear, as an offering to God. My name is Biamba Mponga and I want to repent and to believe in Jesus Christ.'

At this all fear was cast aside and great rejoicing took its place, for a spear is a pigmy's greatest and most important possession! ☐

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need is following the example that Christ gave to us all.

As the years rolled on in Zaire and my two years extended to many more, my duties in the hospital declined. With more nurses of our own I moved into the community, into health care.

Living with people in their own homes I got to know the Zairian better. How gracious they were, often sharing, or giving, their only meal to me. So I realised that I needed to do more. Yes, I could show love, but I also needed to show where that love came from – from God the source of all love and that love made manifest in Jesus Christ.

So as the opportunities arrived I took up evangelism amongst the Bakumu tribe. The church approached me to work with them at the weekend, when I was free from duties in the community.

This tribe had been slow to accept the gospel, despite many efforts by John Carrington, Winnie Hadden and others. I thank God that I saw the reaping of much of that. Six churches were planted along the bank opposite Yakusu for a stretch of about 20 miles.

Along with this, Roz Williams and I were able to run training courses for church workers from there and other places. Seminars and workshops, based at Yakusu, were held and Bible notes were given out and used as teaching aids.

Roz continues this work and when Pam Bryan returns she will be involved in Christian Education – a work which is greatly needed. Bibles and Christian literature are in such great demand.

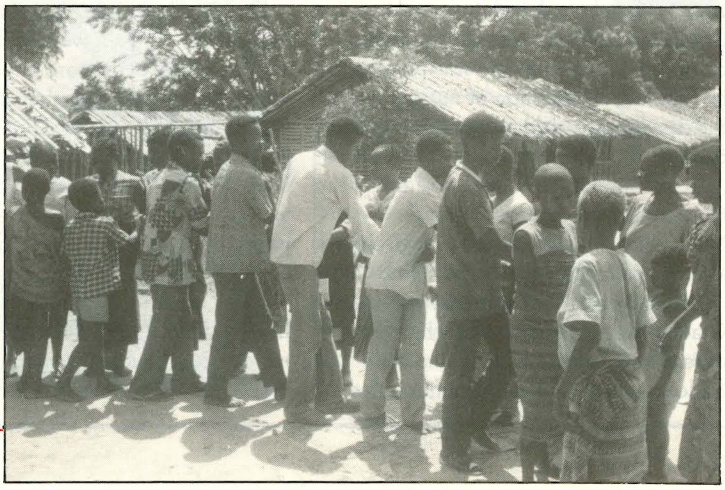
Whilst I was working with the Bakumus, Margaret Bishop, a nursing colleague, was doing a similar work on an island nearby.

As I reflect on that work three years later, some of the reports from the Bakumus have been encouraging. Some of the work seems to have gone backwards. Yet I still believe that the word has been planted, the good news preached and that growth will come again.

When lying quite seriously ill in Yakusu some years ago, when it looked as if I would need to be sent home, I wept and pleaded with God to let me finish my work amongst the Bakumus. But I was forcibly reminded that it was His work not mine. I had only a part to play. I was allowed to remain and continue but always conscious that it was His work.

THESE reflections come from me now as a National Representative for the BMS in Wales. It has been a long weaning process away from nursing. It is still a struggle. I miss the job satisfaction of seeing a sick person get well and knowing that I had a part in it. Yet I have seen the spiritual need in Wales. Many are similar to those in Zaire. I have been forced to ask, 'What is the more important, the soul or the body?'

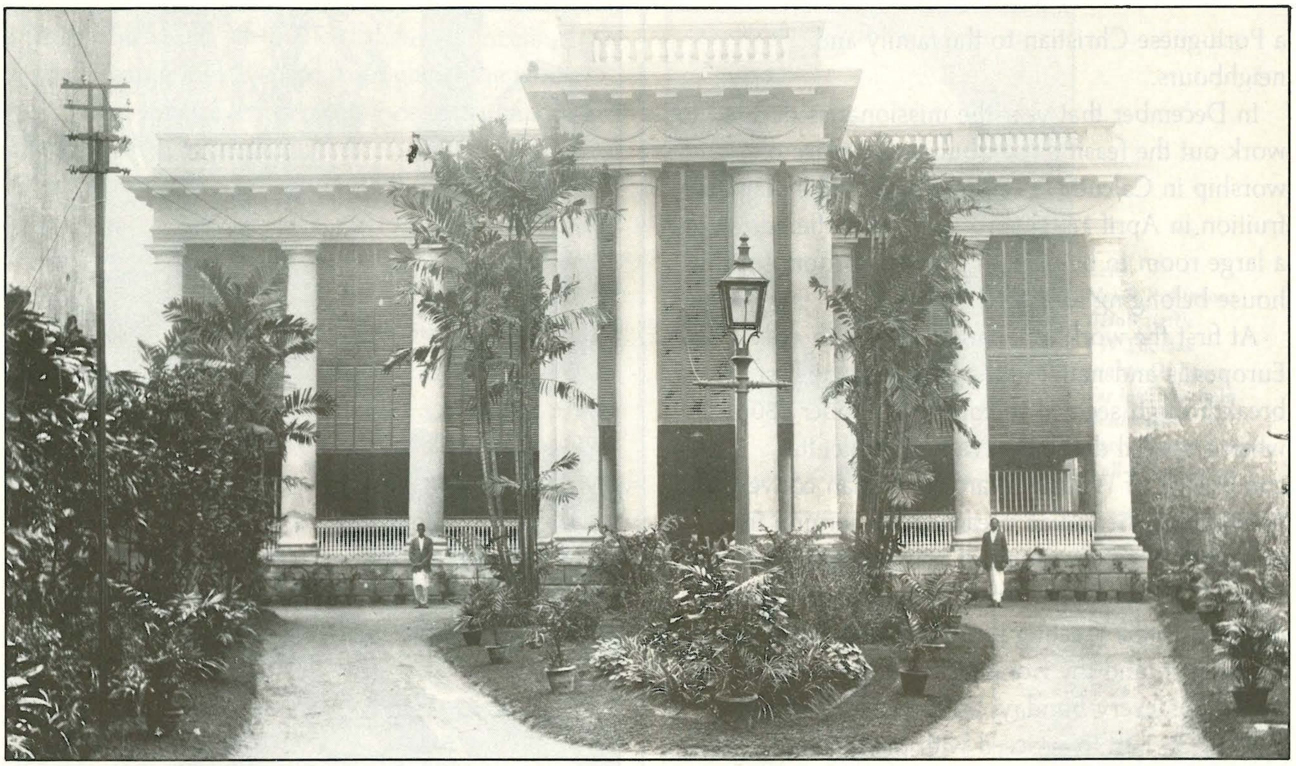
Each of us has different gifts, different roles. Mine has been a changing one over the years. As I struggle to learn the Welsh language, I am reminded of the privilege that is ours to be ambassadors for Christ. Why? Because the love of God compels us. ☐



Top left: **Pastor Eboma, Bandundu Regional President (left) and Pastor Mompanda, the Regional Evangelist (right) holding the spear**

Right: **Leaving Bakumu Church**

Above: **Bakumu women arriving for meeting with Sue Evans**



The History of the Lall Bazar Baptist Church

the First Baptist Church in Calcutta, c1800-1908

by Jan Kendall

IN A BOOK published in 1832, we are given an insight into the social and religious life of India at the beginning of Carey's work.

'In 1803 when they (the Baptist Missionaries) first opened a house for religious worship in Calcutta, very few persons amongst the European residents paid any attention to the sacred duties of the Sabbath – so much so, that it is often asserted in Calcutta, that the only visible sign of its being the Sabbath day was the hoisting of the flag at Fort William, and by the same signal floating upon the ships in the river. . . . In short, it would hardly be believed in Calcutta now, how the Sunday was openly neglected then. . . . "Is it Sunday?" "Yes, for I see the flag is hoisted" was a rather customary breakfast table phraseology on Lord's Day mornings. A lady on being seriously spoken to on her utter disregard of the day, maintained that she always religiously observed it, "for" she said "every Sunday morning I read over the Church service to myself while my woman is combing my hair!" '

Beginnings

The work in Calcutta began in a very small way amongst Portuguese Catholics. William Ward, in his Journal for February 2, 1802 wrote, 'Brother Carey had begun a meeting for prayer and conversation at the house of Mr Rolt of Calcutta, and he is about to begin next week to deliver the Word at the house of

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a Portuguese Christian to the family and neighbours.'

In December that year the missionaries decided to work out the feasibility of building a place of worship in Calcutta. The first stage of this plan saw fruition in April 1803 when they were offered for rent a large room to be used as a meeting room in a house belonging to a Mr Lindeman.

At first the work was hard going, with only a few Europeans and natives attending, but the first breakthrough seemed to come in October 1804, when a special delegation came to Calcutta comprising of William Ward, an Indian convert, and five others. The Indian preached the sermon in Bengali to a congregation of between 30 and 40 Hindus, Moslems and Portuguese. However some objected to the meeting room. Mr Lindeman was an undertaker, and the worshippers had to walk round the coffins every Sunday! So the missionaries thought it right to proceed with plans for building a chapel of worship, and welcomed donations for the cause.

In February 1806 land in Lall Bazar was purchased to build the chapel — situated as Dr Marshman said in his book, 'In a hotbed of vice and immorality, surrounded by liquor shops and brothels, the haunt of sailors and prostitutes.' It was also said that the name should be pronounced 'Loll' because so many lolled about in its drink dens and brothels.

Although, to begin with, the building was only a bamboo shed, large congregations of Indians attended, sometimes as large as 400-600, which meant that not only the shed but the compound and street also were crowded.

This did not pass unnoticed by the authorities, and in August 1806 they were forbidden to preach in the open air (though not in private homes), and the Indian converts were no longer to be sent out by the Mission, though they could still preach, of their own accord. So they began again to meet in the undertaker's room, and then in a specially enlarged room which an Armenian friend had made available for them by pulling down part of his house and enlarging it.

At the same time they proceeded to build the chapel at Lall Bazar, and on 1 January 1809 the opening services were held with William Carey, and Nathaniel Forsyth of the London Missionary Society taking the services. William Carey rented rooms at 34 Bow Bazar to be near the church, and the church

prospered. One hundred and sixty-five members (including missionaries) were enrolled prior to 1809.

Tradition says, that once on entering the pulpit, Carey found a pair of old shoes hanging from its desk — a contemptuous gesture on someone's part as to his early trade as a shoemaker — one of India's lowest castes — and he simply said, 'The God who can do for and through a poor shoemaker the much He has done for and through me, can bless and use any.' William Carey was sole pastor up to 1805, but in October of that year Joshua Marshman and William Ward were appointed co-pastors with him.

Of special note in this early period was the work done amongst the soldiers. (It is a little surprising that soldiers were given more attention than sailors, who, as it has already been said, frequented the area.) There are records of many soldiers being baptised. In May 1809, between 20 and 30 were baptised and these formed themselves into a church. Their attendance soon met opposition from their commanding officers, who forbade them to attend, partly due to the bad reputation of the Lall Bazar district.

The soldiers, however, stood firm in their new found faith and started to hold their own meetings in the barracks. In April 1814 William Ward received

a letter which said, 'In the Fort there are meetings every morning and evening throughout the whole week either for prayer, preaching or consultations upon Church concerns. . . .'

Apart from the work amongst the soldiers, the general work at this time seems to have been fruitful with 514 becoming members up to 1815, though some appear to have lapsed.

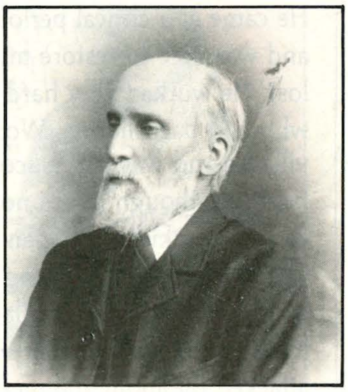
The pastors were clearly all kept busy. An extract from a circular letter of April 1810 reads: 'On the Sabbath day at the Chapel, besides a morning prayer meeting, there is preaching at 8 in Bengalee, at 11 in English, at 4 again in Bengalee, and at 6 and again at 8 in English. We also preach every Sabbath at the Jail. Besides the monthly prayer meeting, on other Monday evenings, there is a prayer meeting at the Chapel, on Tuesday evenings preaching in Bengalee at 6, then an experience meeting, and then the conference. On Wednesday, preaching at Bengalee at 4, and English by Brother Carey at half past seven. Brother Carey has meetings at his house for conversation with enquirers on Thursday evenings, and on the same evening, rather later, Brother Leonard holds a prayer meeting at the school. On Friday evenings, our friends have two prayer meetings in different parts of Calcutta, and on Saturdays at Mr Lindeman's.'

An insight into how the missionaries coped in the tropical climate can be seen from an extract in William Ward's journal: 'Preaching in black clothes in this climate is a sad burden. My clothes have been saturated with perspiration three times a day, and the very papers in my pocket are dyed black.'

JESUS SAVES

This period in the church's history also saw the arrival of Dr Adoniram and Mrs Judson (the first American Baptist missionaries) and the Rev Luther Rice from America and the Rev and Mrs John Lawson amongst others. Towards the end of 1812 the Government began to order out recently arrived missionaries as they had no licences, but John Lawson was allowed to stay because he was engaged in cutting moveable metal Chinese punches and types to replace wooden ones.

Left:
Mrs R Robinson
Below (left):
J W Thomas
***(right):* Dr Rowe**
***Far left:* Mrs Sale**
Below left:
Carey Baptist Church (Lall Bazar) today



In 1816 the oversight of Lall Bazar church was handed over to John Lawson and Eustace Carey, the nephew of William Carey, as co-pastors. They decided to divide their duties. John Lawson took on the English work and Eustace Carey the Bengali. It was during their co-pastorate that a Sunday School work was started, but in 1819 the co-pastorate came to an end, with both resigning and committing themselves to the work of the Circular Road Church, Calcutta, which was a church started by the 'junior brethren'.

Dark Days

The six years that followed have been termed 'dark days' by church historians. The church had no resident pastor; it was in a low state with numbers

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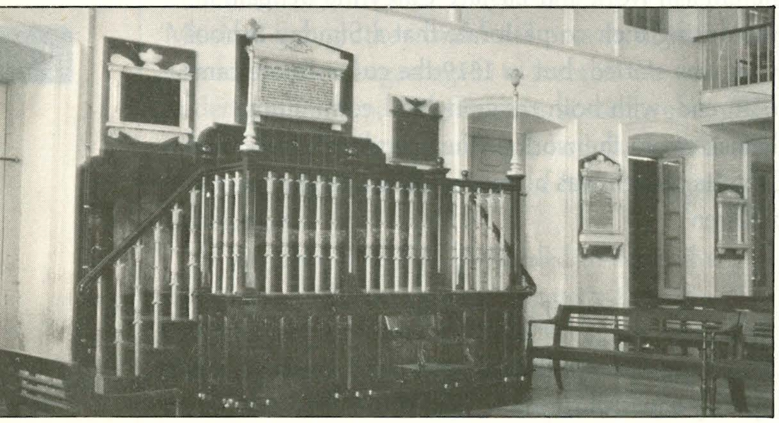
decreasing and meetings such as prayer meetings ceasing altogether. Into this situation in 1825 came William Robinson, who had been a missionary in Sumatra for 12 years, but had had to leave because of what has been described as an 'apoplectic disposition'. He came to India to renew his knowledge of the Bengali language and in the hope that he might be of use to the Missionary Society. Accordingly it was not long before he took over the charge of the Lall Bazar Church.

William Robinson

He came at a critical period in the church's history, and was able to restore much of that which had been lost. He worked very hard at winning back those who had backslidden. Work was started in the villages and was very successful with many being baptised, though it was not without opposition. A certain Ramkishur, 'a man of 50 years of age and a Christian of long standing' was murdered while taking the gospel to a village called Sulkea, and in the same village, another man was apparently attacked by about 100 men armed with clubs.

Over all, though, William Robinson comes across a very strict disciplinarian. Many were excluded from membership including: a Mrs A Petruse, baptised 1811, excluded 1826 for having two children sprinkled; in 1834 a gentleman who was said to be too fond of balls and plays was reproved 'for attending a ball and the theatre' but he would not submit to the reproof; also an unnamed female who had been baptised in 1819, was excluded in 1825 for fornication and regularly breaking the Sabbath by going to the market on that day; and a native called Roop was refused admission to communion in July 1825 because he was in debt and was not making any effort to pay it off. Not surprisingly William Robinson made enemies, and in 1838, shortly after his fourth wife died of cholera he resigned.



There followed several short pastorates: that of Robert Bayne (1839-40), who resigned, as it is written in the church minute book, because 'he came out from England to this country with the view of preaching to the heathen, and that ever since he arrived he had cherished that desire'; then William Evans (1840-44) whose endeavours appear to have roused the church – in 1841 25 members were admitted, but he resigned a couple of years later on health grounds. James Thomas then took over; he had been acting pastor after William Robinson's resignation when the church had been without a pastor. During his term of office the Christian Juvenile Society (the forerunner of the YMCA in Calcutta), was given a permanent home in Bow Bazar Street. For the first time ever on Sunday 14 June 1857 no services were held in the chapel – this was the year of the Indian mutiny, and it was universally feared that the mutineers would enter Calcutta and attack all the Europeans there. In the event this did not happen. James Thomas died, while still in office, in 1858.

Fifty years on

In February 1859 John Sale was invited to take over the pastorate – the 50th anniversary of the opening of the chapel. His first tasks seem to have been to put right the wrongs of the previous seven months; for instance the March church meeting agreed that the Sunday School should be recognised by the church, and a Superintendent and Lady Superintendent were appointed. The Sunday School appears to have had a chequered history; it was first formed in 1819, but seems to have died out after a short while; then restarted in 1854, but not officially recognised by the church until this time. Furthermore in order to make known that the chapel was in fact a place of worship a board was placed at the gate stating what kind of place it was, and times of worship. In 1868 John Sale relinquished the pastorate to take charge of work at Barisal. It was felt that he had taken the intiative in many matters especially those of church discipline and church reform, and that the church was just beginning to look up again when he left. Fifty-six members were admitted during his term of office. ☐

'THANKS FOR THE MAGS'

'THANKS FOR THE MAGS'

says Angela Hinchcliffe

WHILE IN YAKUSU I wondered if those people who send magazines to missionaries so faithfully realise how much appreciated they are and what numerous uses they have. I wrote to one lady telling her the story of a magazine in Zaire and I thought it would be nice to share with all of you, who send magazines to missionaries anywhere, how important and precious they are.

I had just received a big bundle – they usually come that way being delayed in the post. At the time I had nothing to read so was delighted to have magazines galore to browse through – not that I had them for long once the word got around that there were *new* magazines – all the other missionaries were desperate for light reading material too. That's what happens to magazines first of all – we pass them around to each other. Then when they have been passed around well read, tattered and torn they have several other uses.

Children come to the house to exchange a magazine for an egg so that they can cover their school books (that's a must to cover books). It's quite funny seeing what ends up on the front cover of books – writing as well!

The pharmacist gets very desperate for paper to wrap the tablets he gives out – no bottles in Zaire for pills! One page is torn into about eight pieces to wrap up tablets. I was horrified at first when I saw the pharmacist tearing up good books (though old) to put pills in but, there is such a shortage of paper that it is necessary.

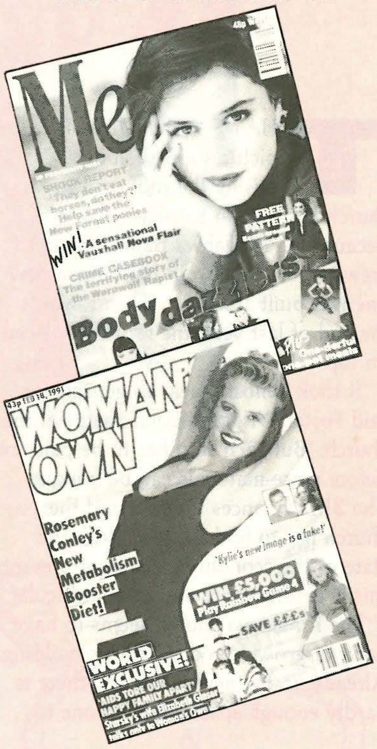
The sterilising unit in the hospital needs paper for wrapping up theatre packs – things like instruments, cotton wool, gauze. They find the weekly *Observer* newspaper ideal but anything will do!

Nice magazine pictures brighten up any mud house – the people are so poor that giving them a magazine picture is like giving us a Constable or Van Gogh!

Those who can speak English like the Bible School students are keen to read English magazines. It helps to broaden their knowledge of the world. They must be shocked by our affluence! We have so much and they have so little. A magazine to them is a real luxury but also a great pleasure.

So please keep sending them knowing they have all these uses and no doubt lots more! ☐

MISSIONARIES' LITERATURE ASSOCIATION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RAISING THE ROOF

THAT'S WHAT THESE pictures are all about – raising the roof on a new church building in Kinshasa, Zaire. Because the Kingabwa Baptist Church grew too big for its old building, a new one was built around it. Then towards the end of last year, the roof was placed on top.

'It took almost a year to get this far,' said Foster Wright, second pastor of the church. 'But each stop has to be paid for before more materials can be bought. The BMS finances the roof and the church has to find the rest. With the state of the economy in Zaire at present, this is getting more and more difficult.'

The Kingabwa church seems to have a habit of growing too big for its building. Already, in the new sanctuary, there is hardly enough space for everyone to squash in. But then it is no different from the other CBFZ churches in Zaire's capital – 46 in all with 40,510 members.

As people move in from all over Zaire, so the city of Kinshasa expands and the churches accept the challenge to seed more and more fellowships.

The Kingabwa church has a membership of over 760. Many of them have come in from places like Bolobo and Upoto and even Angola. But new Christians are being added all the time. Pastor Loso says that there are between 20 and 30 baptisms each year, although in 1989 there were 72!

Pastor Loso starts his day with prayers at 5.45 am. Then the men go off to work and the women to market. Next he begins to visit the sick. They are usually people especially brought to his attention by the deacons – 65 of them – who support the pastor and have pastoral responsibility for a road or avenue each.

The women of the church also have several groups who visit the sick and help the poor and needy.

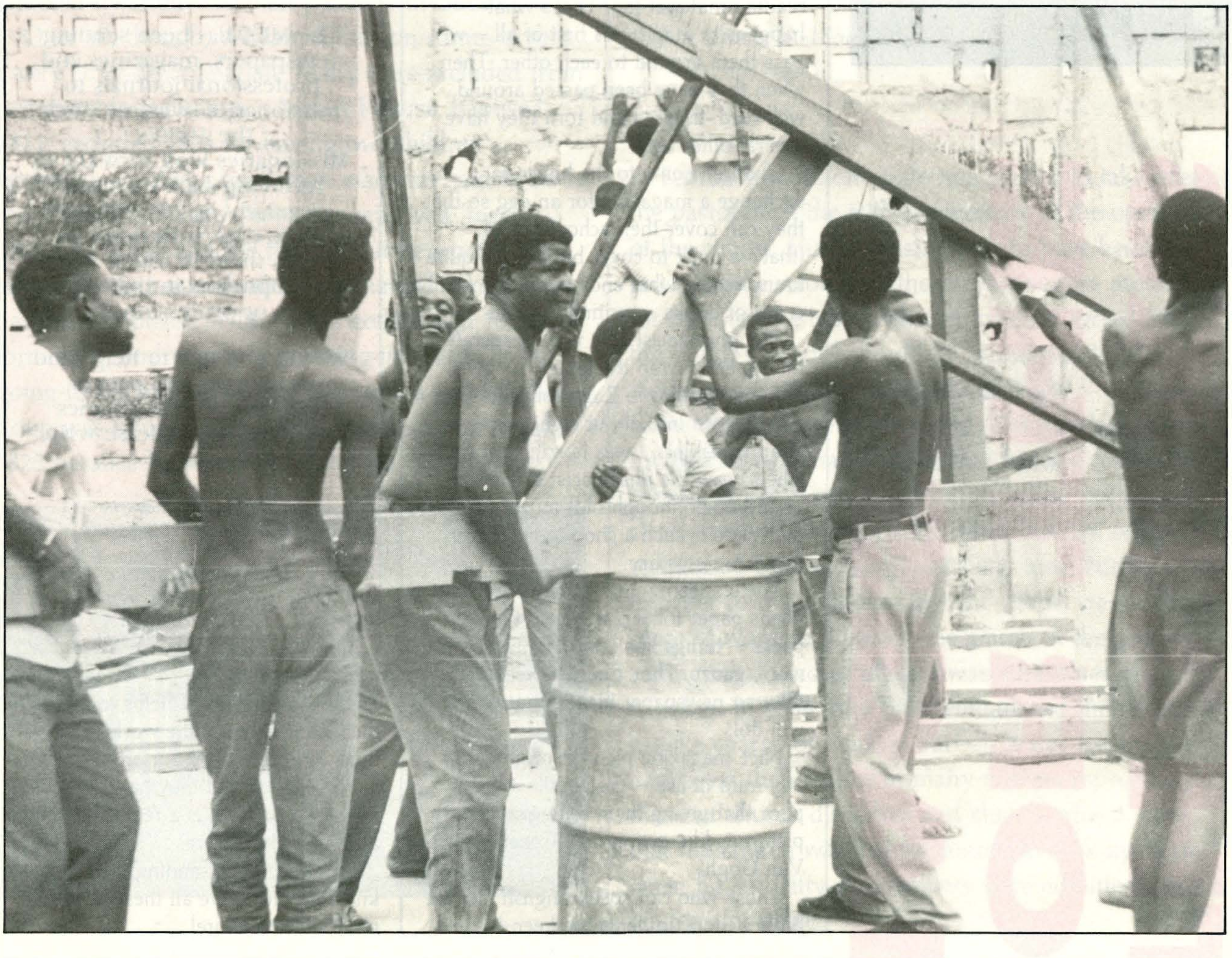
'The women's meeting which is held in the church is dynamic,' said Derek Rumbol, BMS Overseas Secretary for Africa, who visited the church last year.

'I felt humbled during the offering to see the way in which the women gave cheerfully, despite the high cost of living.'

For the young people there is a choir, a flute band, a junior choir and a Bible group.

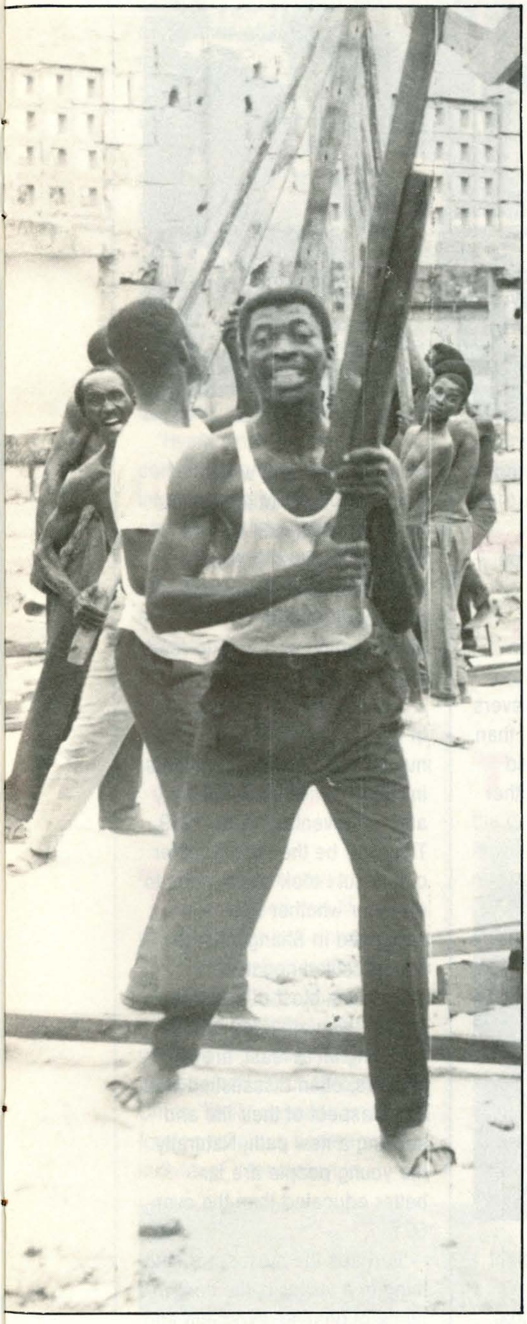
Derek Rumbol had lunch with the pastor and was able to chat with the women's secretary and church secretary.

'We discussed the cost of living, inflation, where people work, witchcraft



and magazines from Europe which offer charms for sale.

'Later, in the Manse, six women came for counselling and prayer, all about problems with their children. Several of them are bringing up children themselves. There is either no husband or the husband is just not sympathetic.'☐



Putting on the roof at Kingabwa

BMS

MEETINGS AT THE BAPTIST ASSEMBLY

at the Bournemouth International Centre

TUESDAY 23 APRIL

11.15 am

Annual Members' Meeting

WEDNESDAY 24 APRIL

9.30 am

Missionary Sermon
Preacher: Rev Sven Ohm

WEDNESDAY 24 APRIL

7.30 pm

Annual Public Meeting (with valediction of missionaries)

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Time to spare between January and October 1992

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Remembering the Disappeared in El Salvador

PRESSURES

The two El Salvador government attorneys, Sidney Bianco and Henry Campos, have resigned from the case of the six Jesuit priests, their housekeeper and daughter who were assassinated on 16 November 1989. They claim they were 'forced' to take part in a cover-up of official involvement during the initial period of investigation. The Jesuit community has charged all along that pressures and intimidation were being brought to bear on those in charge of bringing the case to justice.

The two ex-officials reported that the US embassy told them of 'death threats' based on an alleged plan by the FMLN (rebels) to eliminate people involved in the Jesuit legal proceedings, including Judge Zamora. According to the lawyers, the US as well as the Salvador military know full well who masterminded the murders.

Campos and Bianco said that Attorney General Roberto Mendoza always tried to keep them distanced from the case, telling them there should be 'no more arrests' and not to interrogate military officers who were making false statements. The attorneys have said that the case can only be resolved by the armed forces and that legally there will be no solution due to the fact that the 'lies are institutionalised'. Bianco maintains that 'the plan to assassinate the Jesuits was not institutional, but the cover-up is'.

The Jesuit community is now studying the possibility of hiring the two ex-government attorneys to represent the families of the murdered Jesuits.

NO CEASEFIRE

There is no likelihood of a ceasefire in El Salvador in the immediate future warns Antonio Carias of El Salvador Proceso.

He says that 'recent history has taught us that when elections approach, winning the elections take priority over all else. Right now, more than peace, the problem for political parties is winning votes in the March 10 elections.

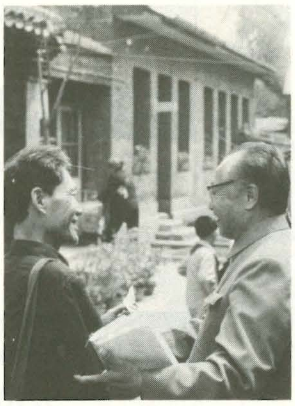
'ARENA (the government party) is concerned with appearing to be in favour of negotiations as the elections approach, in spite of the fact that the government is blocking the process.

'It is almost certain that ARENA will lose its majority in congress. In addition there can be no agreement as long as the assassins of the Jesuits remain in command of the armed forces.'

CHINESE CHRISTIANITY

When Alan Hunter, visiting scholar at Hong Kong Baptist College, visited China he was struck by a number of characteristics which he said seemed to be widespread in the church.

He found five common features: more women than men, more old people (over 60) than young, more believers with a low education level than a high one, more converted through healing than for other reasons and non-involvement in politics.



'I was told, by professional researchers, pastors and by my own observation that on average a congregation would be around 75 per cent female and 75 per cent over the age of 60.

'It is not surprising that the general level of education is low. The majority of the congregation would have been children pre-1949 when education was not available for many boys, still less for girls. In a church in the suburbs of Shanghai I was told that about half the congregation was able to read the Bible and hymnbook.

'I had come across reports in Hong Kong that large numbers of university students in China turned to Christianity after the events of June 1989. This may be the case in other cities, but I took some pains to discover whether this happened in Shanghai and only received negative responses. Most of the young people, who attended church, in Shanghai at least, are workers, often dissatisfied with some aspect of their life and seeking a new path. Naturally the young people are far better educated than the over-60's.

'Perhaps the most surprising thing to a visitor is the central place of healing, exorcism and miracles in Chinese Christianity, coupled with a fervently literal belief in the Bible. I was privileged to hear many stories about healing cancer, broken bones and cures of other ailments.

'Several believers said they and their families were quite often attacked by devils and ghosts – this was in the middle of Shanghai – and could only survive by calling on Jesus.

'Quite a common situation seemed to be that a woman in the family would be a believer for a number of years and eventually lead her husband to conversion after a particularly miraculous cure.

'Many would learn more about Christianity after repeated contact with a church, usually through the pastors' sermons. Often they would start to accept other elements of Christian belief, particularly the concepts of eternal life, heaven and hell, direct relationship with God and Jesus and literal belief in the Bible as the word of God.

'Hymn singing and communal prayer are important activities both in church and home meetings. The only negative feeling I had was when confronted with a certain dogmatism and intolerance.'

CHINA CRACK DOWN

The Chinese government has warned that 'it will prevent and crack down on any illegal activities in the guise of religion'. Vice Premier Wu Xueqian told 64 Chinese government-recognised bishops and 200 Catholics that China 'firmly opposes any foreign religious bodies and individual intervention in Chinese religious affairs'.

However, he promised that the government would continue to implement the religious policy and protect citizens' freedom of religious beliefs and normal religious activities.

HUNGARY

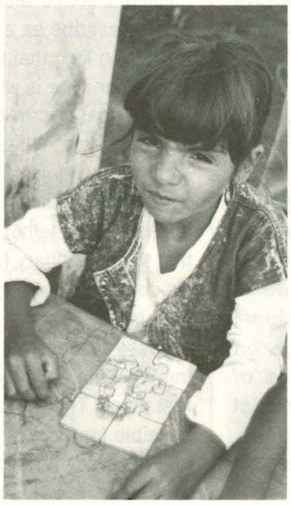
The Baptist Union in Hungary is sending relief aid to Romania. They are also sending Bibles and Christian literature. A new devotional book, about to be published, will be sent to 'brothers and sisters in Transylvania in a great quantity. We certainly hope that this present of ours reaches our fellow-Christians there in due course.'

RELIGIOUS IMPORTS

The changes in Eastern Europe have encouraged the growth of new religious movements in the region reports *Religion Watch* from the US. It says Scientology groups are active in Hungary, former East Germany, Poland and Bulgaria. The Shoshu Buddhist organisation (Soka Gakkai) is said to be planning activity in the Soviet Union, while 12,000 people in Soviet Armenia are practising Transcendental Meditation. Mormons and Hare Krishna groups are also said to be gaining ground there.

WHAT DO YOU WANT?

Brazil has a new law, 'The Statutes of the Child and Adolescent.' According to Margaret Swires, working in Campo Grande, Mato Grosso do Sul, the ideas came from street and *favela* children.



'Those interested in framing the law went out and *asked* the children what they wanted. They even had a rally in Brasilia bussing representatives in from all over Brazil. But, and it's a big "but", how will they make it work? Please pray that something does happen so that tomorrow's adults won't be even more disillusioned than today's.'

IN CRISIS!

Initials are always getting us into trouble. CCT, as we all know, stands for the Church of Christ in Thailand, CCT recently received a letter from an 'educational institution' in Bangkok addressed to the 'Church of Crisis in Thailand'. Perhaps that says something about the way we Christians appear to others.

Mind you, BMS also causes problems standing as it does for Building Maintenance Systems, Banbury Motor Spares, the British Menopause Society and . . . well take it from us there are many more.

IRAN EXECUTION

A Christian pastor has been executed in Iran and repression of Christian believers and churches is on the increase.

According to reports from within Iran, Hossein Soodmand, 55, who had been an ordained minister of the Assemblies of God for 24 years, was hanged on 3 December after two months of torture and imprisonment. His body was not buried in a cemetery, but placed in a location deemed 'not a respectable place' for burials.

Soodmand was one of several Iranian pastors who left Islam and accepted the Christian faith. He had been conducting private meetings since his church in Mashad was closed.

Several other believers have disappeared during the past year and are feared dead. Churches and Christian book stores have been closed and Christian conferences in Iran have been banned. Government approval is required for weddings and church outings. The authorities have warned Iranian Christians not to contact the West.

Christianity is one of the four religions officially recognised by the Islamic government in Iran. In practice this recognition includes only several hundred thousand ethnic Armenians and Assyrians, not those from a Muslim background.

EBPS

World MISSION Link

There are three parts to World Mission Link – Mission Education, Staff Teams and group Link-Up. All are important. We hope churches will want to get involved with all three. Last month we answered questions on Link-Up, this month it's Mission Education and Link-Up.

Our area always has a Deputation in June, what do we do now?

You can still have a missionary event in June. Mission Education is designed to help you – BMS can provide resources like slides, maps, videos, information material. Area/National Representatives can give advice on planning and suggest the names of speakers. The Auxiliary/District committee works out the programme, contacts speakers and organises the event.

And, you are not limited to one event a year – they can happen when you want, as often as you want.

What do you mean by getting names for speakers from the Area/National Representatives?

We are compiling a list of people who live in the UK, who are used to speaking, have an enthusiasm for world mission and the work of BMS. All these people will take part in training sessions and up-dating sessions. Each Area/National Representative will have a copy of the list and, once they know your programme needs, will suggest the names of speakers you could contact.

We know who we want for our Link-Up missionary. Do we ask them if they'd like to be our Link-Up?

No. Please fill in the Link-Up form which your Area/National Representative will give you, there is space for you to give any special preferences. We will try and keep to your request but this will not always be possible. The maximum number of Link-Ups a missionary can have is seven. By contacting us first we can make sure missionaries do not get overbooked. ☐

PROBING MISSION

AFRICA WINS AGAIN

by Z Marwa Kisare

WE AFRICANS HAVE a phrase, 'kwa ubavu', meaning literally 'by your ribs'. The English phrase, 'muscle your way through', would closely express the meaning of our saying. Of course the missionary never wins in his struggle against Africa. So they also coined a phrase, 'Africa wins again', or just 'AWA', to express this defeat.

I am a herdsman. I see missionaries coming to Africa with what a herdsman would describe as a long tether rope. Their rope is so long that they can hardly carry it. A tether rope is what a herdsman uses to tie a goat or cow so they can graze over a certain area. We do not have fences to keep our animals out of people's cultivated fields so we either put a child to watch the animals or we tether them. The resources that the missionary has are his tether rope. He comes with plenty of rope, plenty of resources.

These resources give the people from the West the ability to come here in the first place. Their resources make it possible for them to do their work and for them to enjoy Africa. If you have few resources, which is the case for most Africans, you cannot do very much. You are boxed in. The people from the West not only have money so they run projects and do things, they also have vehicles so they can travel and they have tools and radios and books.

They are well educated too, so everywhere they turn they understand what is happening, whether it be medicine, religion, development, mechanics – whatever. The missionaries always know what is happening and they get involved. So we see missionaries as people who can go anywhere and they can do anything. This is why I say that they have a long tether rope. Their resources permit them to range far and wide.

But what happens is that Africa keeps cutting off the end of the missionary's tether rope, making it shorter and shorter so that the missionary's sphere of activity becomes quite small. How does this happen?

For one thing, supplies in Africa are scarce so that, even though the missionary may have money, he can't always get the supplies he needs to do his work. Maybe the development officer can't get the right feed for his chickens – so they won't lay eggs. Maybe the doctor can't get the right medicine or doesn't have the right equipment – so the patient doesn't get well. Maybe the builder cannot get cement or nails – so his project stops.

Maybe the mechanic cannot get a spare part – so his LandRover cannot travel. Maybe the teacher has a shortage of books and laboratory equipment – so he cannot fully use his teaching skills. Maybe the vacationer can't get fuel – so he must postpone or cancel his trip. Shortage of supplies prevents the missionary from using his skills and keeps him from quickly carrying out his plans. This is one way in which his tether rope is shortened.

No matter how strong or how well trained a missionary is or how many resources he can gather together, he still cannot work without getting help from other people. The missionary has to work with Africans. This is a second way in which Africa shortens his tether rope. The people who work with the missionary are not as well trained as he. They often have less experience. So, many times things go wrong in a project because of ignorance or inexperience of the missionary's co-workers. Many things go wrong with machinery because the people using the machines are not well trained yet or they are inexperienced. The use of money as a resource in an institution is something few of us have much experience with or training for. So things go wrong and the work slows down and the missionary often becomes angry.

But it isn't only training and experience that make it difficult for the missionary to work smoothly with his co-workers. Africa is different in many ways from the West. We do not have the same sense of time that people from an industrial country have. We do not think like a Westerner in terms of cause and effect. When we look for causes to problems, we think in terms of relationships. We look for spiritual causes. But the Westerner looks mostly for physical causes.

When a missionary becomes frustrated and angry because something was done wrong, because of a physical mistake, he often increases the emotional tension which we see as the cause in the first place for things having gone wrong. So this is a dilemma in the missionary's work, and it is one of the things which slows him down; his sphere of activity becomes smaller just because the human context here is different from what it was where the missionary came from.

Another frustrating thing for people from the West is that for us homes are public places. The more people we have around, the better we feel. But people from the West like their homes private. We keep our front door standing open. The missionary often keeps his door closed. People sitting around in his house, people coming and going frustrate him.

Those resources that a missionary brings with him combined with his need for privacy are yet another cause for his tether rope to be shortened. This is a strange reason because his resources are what give him such a big space to graze in. Yet this very thing also restricts and frustrates him. So many people go to the missionary for help for so many reasons. People go to the missionary for such things as transportation, sugar, medicine, photographs, money, clothing, tools, help in filling forms, and so on.

In some ways these requests make the missionary feel important and useful. But they also make him weary because all these things take him away from what he sees as his real work. He begins to feel that he is taken advantage of, especially when he is busy and tired. So he tries to find ways to keep people away from his door. He plans his trips without telling anyone. He may buy a fierce dog. This causes a tension between the missionary and the community. People begin to think that the missionary doesn't like them. All this makes his work go less smoothly. He finds his tether rope shortened.

But there is yet another problem, probably the greatest problem. In the West, where the missionary comes from, everyone is free to do as he likes. There are certain impersonal rules which you must follow, but otherwise every one is free to do his work as he pleases according to his skills and resources.

But in African society everyone has a place in relation to everyone else. For example, the only way a missionary can live in Africa is if the church has applied to the government for a work permit. The government knows that the church official who signed the work permit application is responsible for what the missionary does. So wherever a missionary works and lives, there are people responsible for him. If he doesn't know this, then his work cannot go well.

A missionary who does not know who is responsible for him and to whom he should be responsible will begin to listen to anyone's gossip. Consequently, he will be led by the lies and half-truths that always float about in an organization. The missionary then enters a great wilderness where anyone can push him about. His work loses its focus. His efforts become ineffective. This is because in Africa you cannot just do your work with your skill as you do in the West. In Africa, work has meaning only when it is done in the context of a community of people. If a missionary does not see clearly his community of people and their leader, then his time here and his work are meaningless, even though he may think he is doing something.

When a missionary's tether rope becomes so short, he becomes frustrated. We are unhappy to see a frustrated missionary. A frustrated missionary makes us uneasy because missionaries are such powerful people. They write letters home to their friends and to the agencies supporting our work here. They can influence how our overseas partners see us.

When missionaries are so frustrated we cannot reason with them any more. They see things only their own way. If there are many missionaries in one place, they can form a power bloc. None of us are present at their get togethers, a symbol to us of their exclusivity. So they decide what to do, and they then expect us to do things their way. Then things are upside down.

Such a situation is very difficult and requires great patience, because if we react rashly, then our overseas partners will more easily listen to us. So we must be very patient if there is a problem like this.

We are sorry if a missionary is frustrated because we cannot change the things that cut his tether rope so short. Our hands are tied. We cannot make Africa to be like America. We are sorry because we need the missionaries to be with us. Without interaction with peoples from the outside, we will not change. Africa needs to change. If Africa does not keep changing, then the stronger nations of the world will crush us.

We cannot be isolated. No part of the world belongs exclusively to only one ethnic group. We must learn from each other. If the missionary is frustrated, then we are no longer learning from each other. Then the purpose for bringing the missionary to work with us is defeated. ☐

MISSIONARY MOVEMENTS

ARRIVALS

Miss Suzanne Linnell
on 19 December from Kathmandu, Nepal
Mr T Reed
on 25 January from Pimu, Zaire

DEPARTURES

Mrs Angela Collinson
on 4 January to São Paulo, Brazil

DEATHS

We regret to report that Miss Jean Bell died on 31 January aged 83 years. She served with the Society in China from 1933 to 1951 and then in Bangladesh from 1953 to 1969.

ACKNOWLEDGEMENTS

LEGACIES

Mrs Ellen Mary Legg	250.00
Mrs Eluned Williams	500.00
Mrs Ella Jane Palmer	50.27
Miss K A Oakeshott	20,336.04
Miss Dorothy Louise Fisk	15,000.00
Judith Anne Harper	5,000.00
Florence Lord	20,003.84
Dr T G Cowling	500.00
Miss A F Norgate	10,000.00
Mrs W McCombie	12,743.26
Mrs Clara May Clark	1,000.00
Mrs V F Nicholls	8,190.02
Miss K M Stephens	5,000.00
May Rose Wells	1,000.00
Mrs Winifred Lilian Ford	265.00
Irene Boston	590.58
Mrs V F Nicholls	1,336.73

General Work

Via Wallington Missionary Auctions: £3.00; Anon: £25.00; Maidstone: £44.00; Anon: £20.00; Gwent: £65.00; Carmarthen: £10.00; Charities Trust: £4.75; Anon: £10.00; Anon: £100.00; via London Baptist Property Board: £25.00; Anon: £25.00; Anon: £20.00; Leics: £5.00; Anon: £1,000.00; Anon: £20.00; Aberdeen: £25.00; Anon: £9.00; Colne, Lancs: £5.00; Anon: £2,500.00; Anon: £4.50; Anon: £41.00; Anon: 50p.

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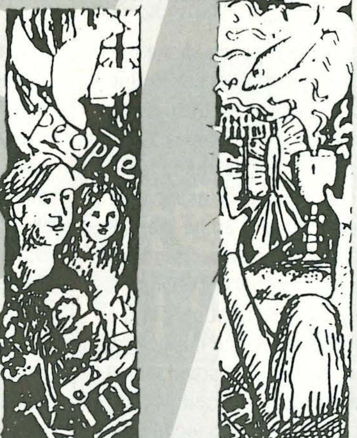

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COVER PICTURE – Baptism in El Salvador

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MISSIONARY
Herald

EDITORIAL COMMENT

'Freedom' is a word we've heard spoken frequently over the weeks of the Gulf War. But then so many words were used – and to tell us what? Certainly not the truth, which is always the first casualty of war. Sometimes one got the impression that certain words and phrases were chosen specifically to obscure the reality. How can we talk of 'friendly fire' when it nevertheless maims, kills and destroys? And then there is 'collateral damage' which is a nice forgetful way of describing the deaths of women and children.

And so to the word 'freedom' which is not only our theme this month but that of the Baptist Assembly in Bournemouth. We explore freedom in several ways as we look at different countries.

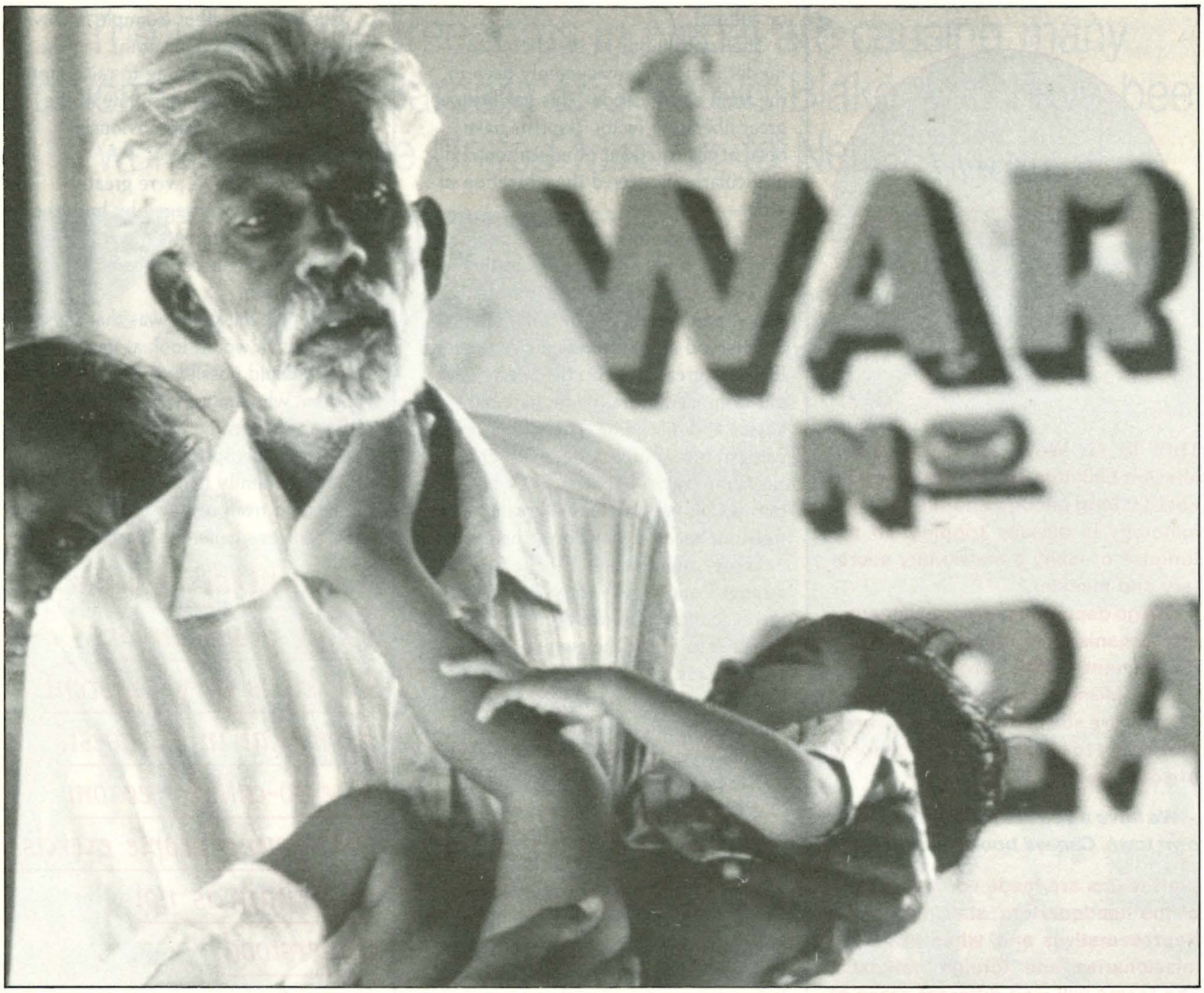
Is it the 'idea of freedom' which has gripped the people of Nepal rather than an understanding of the responsibilities which political and religious freedom demand? In Sri Lanka we are surprised to find that they do not share some of our ideas of freedom.

Then in the heart of El Salvador's capital we find a simple woman, certainly not enjoying economic freedom, most definitely part of that country's majority who are held down by a privileged élite and yet knowing a different kind of freedom.

'I am courageous because God is with me,' she says.

It is a reminder to us all that true freedom has spiritual roots. It is never achieved by going to war, or if it is it is often quickly lost to another kind of slavery.

'The truth shall make you free,' says Jesus. And that is what we are about. At the heart of all that we do as a missionary society is the desire to tell, with clarity, that truth which is gospel – good news.



LIBERATION AND LIMITS

What does 'Freedom' mean in troubled and civil-war-torn Sri Lanka? That's the question we asked Michael Hambleton who returned from that island last year.

THE PEOPLE of Sri Lanka have been praying for and longing for the freedom to move about their island. To live on an island where there are no-go areas is a symbol of their lack of freedom.

Christians, however, rejoice in that freedom of speech which enables them to address the gospel to the war situation. Often they exercise that freedom at great personal risk. The words which they write, or speak over the radio and television, could be used against them by those who would not agree with the Christian understanding of the political situation.

They are also free, within the churches where Sinhalese and Tamils have found a common faith, to break through racial divisions which normally separate the two groups in the island.

Christians are free to evangelise and they make use of this freedom gladly.

The Christian understanding of grace breaks the Buddhist and Hindu belief in merit and therefore gives freedom to those who can embrace the Christian faith from those backgrounds. The message, that there is forgiveness of sins by the grace of God through faith in Christ, is *the* message to Hindus and Buddhists who believe they are bound up in the circle of life until they have atoned personally for all their sins.

As a whole, Sri Lanka rejoices in its independence and freedom from colonialism. There is a desire to maintain that freedom by resisting dominance from outside, whether it be commercial ▶

World MISSION Link

THIS IS IT! We're launching World Mission Link this month. We've talked about it long enough and the new terminology is already tripping off the tongues of many a missionary secretary and minister.

Out go deputation, furlough, deputation organiser. In come WML, Home Assignment, WML Organiser, Staff Teams, Mission Education, Link-Up.

If you are still confused, don't worry. We're here to help and to answer some of your questions.

We have a special celebration in our own town. Can we book a Staff Team?

Staff teams are made up of members of the headquarters' staff, BMS Area Representatives and, when available, missionaries and foreign nationals. The teams will visit different areas of the UK. Dates will be set aside well in advance because Team Visits will involve churches from a much wider area than previous 'Deputation Weekends'. Early preparation, planning and publicity will be essential.

The BMS Representatives will be responsible for choosing the areas where teams will visit. Any area interested in such a Team Visit should contact their BMS Representative to discuss possibilities.

What is the commitment that churches make when they become part of a group Link-Up?

Both churches and missionaries agree to certain things. The churches agree to support their missionary Link-Up through prayer; keep in regular contact; give towards the support of world mission; and plan a Link-Up visit when the missionary is on Home Assignment. The missionaries agree to keep in contact, share news of themselves and their work and support their Link-Up churches in prayer. ☐

or cultural.

The contribution of the church to modern Sri Lanka has mainly been in the form of education. This has been a great liberating factor. Baptists have been at the forefront of education and particularly pioneered the education of girls.

The attitude towards young people in Sri Lanka is very different from that in the west. The so-called freedom that young people exercise in Britain is not understood and even pitied by a society that lays great store on the family and old-fashioned morality, on parental advice and discipline. The influence of western media is regarded with great suspicion by Sri Lankans. They believe that young people enjoy a greater freedom because they know their limits.

Those young people I spoke to about arranged marriages – 'love marriages' are becoming more common in Sri Lanka – said that they would like to have the responsibility taken from their shoulders. They trust the wisdom of their parents on both sides in the arranged marriage.

The Buddhist community would feel that western influences are more acceptable to Christians. This has odd by-products. In an attempt to bring back a bit of old fashioned respect for the elders, the Buddhist government has requested that all children revert to the old practice of worshipping their parents before leaving home in the morning and worshipping their teachers when they arrive at school. This simple ceremony involves bowing down before them for a while, touching their feet and then rising up so that the parents' hands can be laid on them in blessing.

Christians prefer to use the phrase 'honour your parents' and have rejected 'worship'.

'Children should not be made to worship their teachers,' they say, 'and probably not their parents.'

'This is just another example of lower, western morality creeping in,' say the Buddhists. 'We are trying to raise moral standards, to lift the discipline of the children. Christians are obviously opposed to it.'

In spite of this, we were greatly surprised and encouraged by both the responsibility of parents towards their children and the acceptance of discipline by the children.

Where we felt guilty was that those same parents would look at us and ask how we could possibly leave our children, who are only in their early 20's, alone and separated from parental discipline. This spoke to them of an attitude to family that they could not understand from responsible Christians.

Sri Lankans generally marry at about 26 or 27. But in a sense that does not cut them off from parental responsibility. They are still sons and daughters and parents are still honoured and respected and looked to for advice and guidance. Parents remain the head of the family.

> *The attitude towards young people in Sri Lanka is very different from that in the west. The so-called freedom that young people exercise in Britain is not understood.*

These are attitudes we would have expected in Britain a couple of generations ago. Things have changed and we have entered a so-called greater freedom. But is it a greater freedom? Who knows? Perhaps the people of Sri Lanka can teach us a thing or two! ☐

The Henstock family *(centre)* with Stella and Michael Hambleton *(right back)* and Sri Lankan friends

'The new found freedoms in Nepal are causing many problems,' explain Barbara and Harold Blake who have been working with the United Mission to Nepal at Butwal.

THE IDEA OF FREEDOM IS RIPPING THROUGH NEPAL

THEY SEE FREEDOM as the freedom to obtain what they want. So there have been many meetings where students have come up with long lists of points. Instead of working with the companies in their factories, they want half-time – half time working and half time in education.

They want more sports, more facilities for recreation, better housing conditions, better working conditions, overalls, protective clothing.

They have submitted their points to the management and it has caused great problems. One solution we came up with was that instead of a four year training programme we should offer a two year programme and the option at the end of either discontinuing the training or going on to a third year, then after review a fourth year. This is a way for the management to control 'freedom' which has got out of control.

This pattern is seen right across the country. Any group of people can stop what they are doing, go on strike and demand anything from four to 15 points. The best example has been in the hotel industry. A group of people came out on 'hunger strike' demanding improvements in their work. In order to obtain what they wanted they went on hunger strike – but of course it was in rotation.

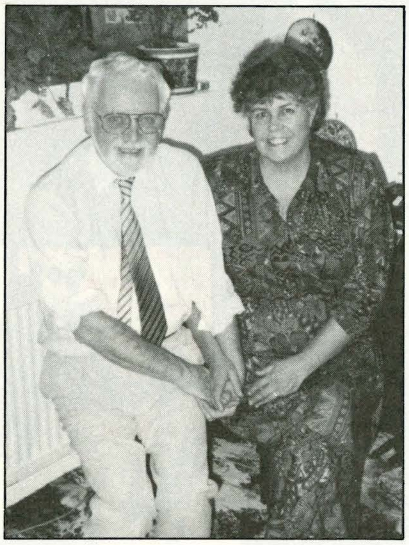
Freedom in Nepal for many is obtaining what they feel they would like, not for the benefit of the country as a whole. They are trying to understand what freedom is about. Not having experienced it before they are exploring all the possibilities.

It is quite a hotch-potch – individual ▶

striking, group striking, striking for what they want or striking for their party. Freedom is ripping through the country.

The worst example was in a hospital for disabled children just outside Kathmandu. It has been functioning for quite a number of years. The children are trained to produce goods for sale. It has been an ideal, if simple way to give them some employment and to build up their self-esteem.

Now, of course, with the new freedom they are saying, 'Hey, we want better food, better sleeping facilities, shorter hours.'



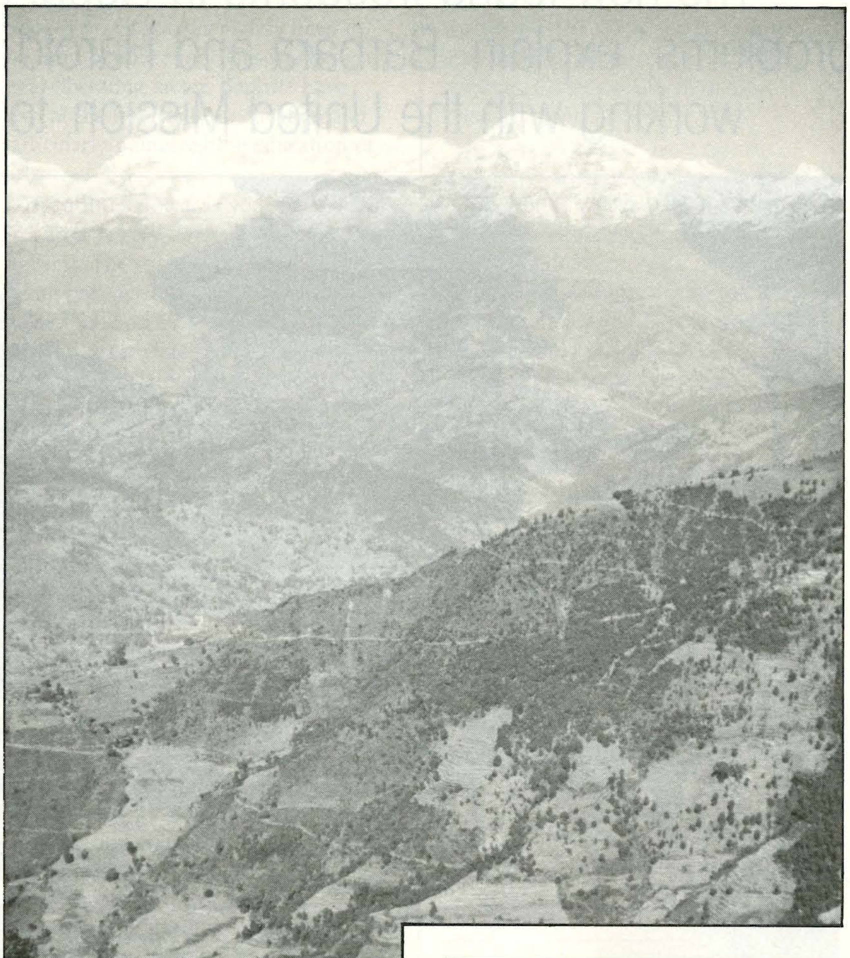
They have gone so far as to close their department to the people who are running the hospital. They are refusing to work and to move. Here are people who would have been destitute without the help of the hospital. It is really sad.

Where does the United Mission to Nepal fit into the new freedom to express their Christian faith? How are they going to enter into this new phase in the life of the Nepali Christian Fellowship? The UMN is having to make decisions about its place in the country, even to the point of wondering whether it should introduce pastors into Nepal to work alongside Nepali pastors.

The new constitution has given specific freedoms to Christians and to faiths other than Hindu. They are now able to hold meetings and own buildings.

Part of the constitution talks about freedom of the press so the Nepali Christian Fellowship has interpreted this as freedom to publish Bibles and Christian literature — something they were not permitted to do before.

But there is still that clause which forbids people from changing the religion into which they were born. At the moment no one knows what a new government will do if they find that anyone has been converted. In the old days that person would have been imprisoned.



Those who are already Christian have freedom to meet and to worship and to use a building for church purposes — but not to evangelise.

So there is both a positive and negative side to the new-found freedom of Nepal.

One real problem is that people were not prepared. 'Democracy' was just a word, an idea. No one gave them any education about how to use it or what it means in terms of personal responsibility. ☐

Top left: **Harold and Barbara Blake**
Above: **Non-formal education class**
Right: **Nepali church service**

THE ADVENT OF DEMOCRACY

– hopes for Nepal

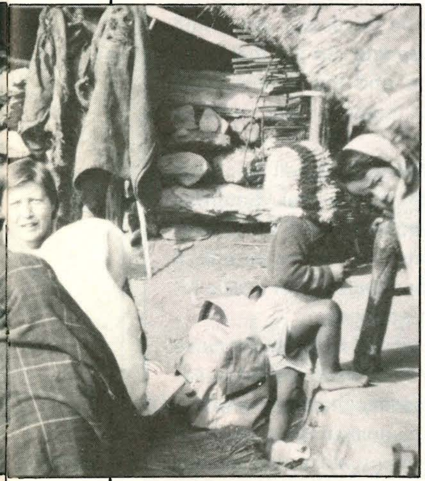
RAMESH KHATRI is an author and Bible School teacher who has been living and studying for a doctorate in Oxford. David Pountain spoke to him about his work and his hopes for Nepal.

What have you been studying in the UK?

I am studying towards a doctorate in theology, and my topic is the Parable of the Wheat and the Tares. This is one parable least worked on by other scholars and very little has been written about it. I hope to finish this quite soon.

And this is to help with your work back in Nepal?

Yes, the Nepali Bible Ashram Educative Board sent me to study. The Nepali Bible Ashram is a small Bible Institute in Kathmandu. Realising that the church in Nepal is only 40 years old, we have very little Biblical material like commentaries and other helps in Nepali. When I go back, my main work will be to write commentaries and materials in Nepali. I will also continue to teach in the small Bible School where I served for the last six years before coming with my family to Oxford.

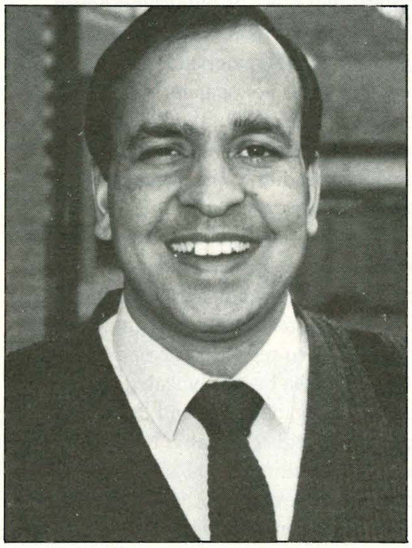


You had some problems in setting up the school in Kathmandu?

Yes, our problem was that faced by all churches in Nepal. No Christian organisation was allowed to register legally in Nepal. However, they continued to exist and were harassed by the authorities from time to time.

Our Bible School started on the same basis in 1981. We bought a piece of land, put up a building and started the School. Because land was cheaper outside Kathmandu, the School was located in a village. Soon, because everyone knows everyone else in the village, some started to object to the Bible School, and we were reported to the police quite often.

Ramesh Khatri



In January 1983, I was threatened with imprisonment and told that we could no longer have Bible classes in the building. So we had to vacate our building. We then rented other buildings in the centre of Kathmandu and started the School there in March 1983. Ever since then it has been continuing.

So, in reality, we just had a one month delay and that was all the damage done. Now with the advent of democracy in our country, I think the Bible School can run more openly. Although it will be come time before the new Principal will

▶

MAKING TRACKS IN THAILAND

1990/91 BMS WOMEN'S PROJECT

We're thrilled with the response to the project from women all over Britain and we are well on the way to reaching the target of £21,000.

Please don't forget to send in all your contributions for the project before the end of April.

INTERESTED
IN
DRAMA?
PRODUCTION?
STAGE
MANAGEMENT?

Time to spare between January and October 1992

Willing to offer voluntarily (pocket money and accommodation provided)

Then you might be one of the people BMS is looking for to prepare and present the Bi-Centenary Road-Show.

For further details write to:

Mrs Elizabeth Webb
21 Gerard Road
Harrow HA1 2ND

take measures to register the School legally and have it recognised.

How many students are there in the school?

We usually have about 12 students, including one or two married couples and the rest single boys and girls. Normally about five or six people graduate each year. This is quite small, but then Christians constitute 0.1% of the total Nepalese population, and the church only started after 1952, this is a contribution to the church. Many of our graduates are now serving their village communities or the village churches that sent them. We have had our share of failures, but many students are making a contribution to the life of the church in Nepal.

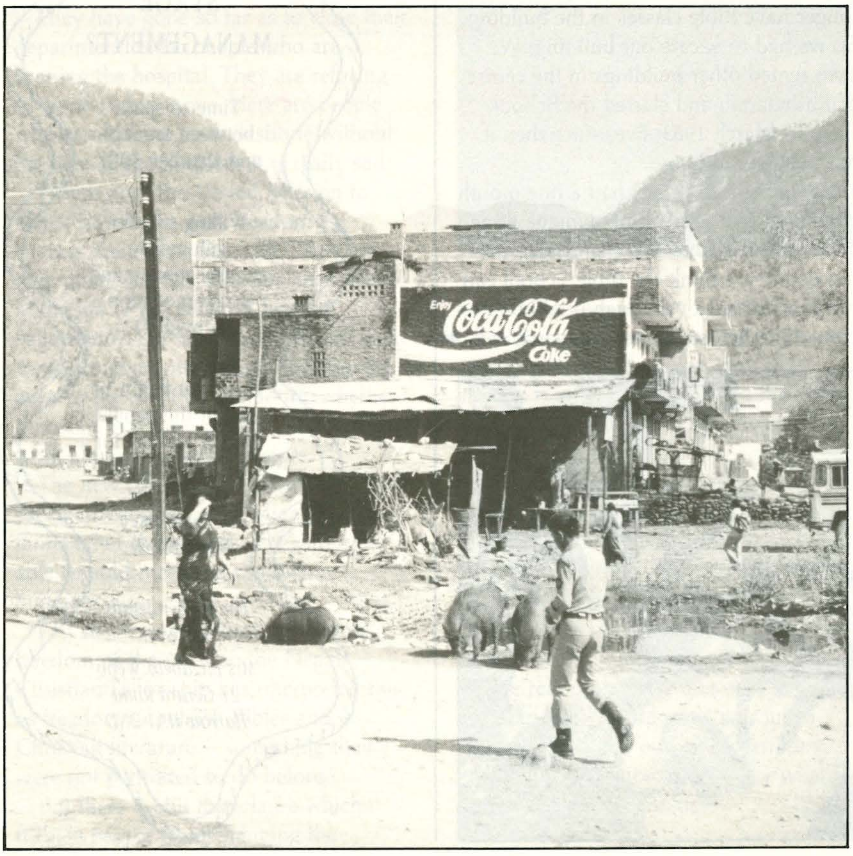
How many Christians do you think there are in Nepal?

The figures vary quite a lot. I am still conservative in my counting. People have speculated that there may be 75,000. But what usually happens is that people count the number of people that come to faith in Christ but they don't consider that many churches have actually been wiped out through persecution as well. So my own reckoning is about 40,000 Christians at present.

You have mentioned the new democracy and freedom. How do you see the new freedom in Nepal?

I have just read the new Nepali constitution that was promulgated on 9 November 1990, and I am encouraged to see how much freedom the press has received and that there is now total freedom of speech. There is a clause saying that no-one will be imprisoned for writing or publishing anything, and no printing press or publishing house will be closed because of what they publish. This is remarkable when just a few years ago newspapers were continually being quashed by the government for printing something the government didn't like. Freedom of speech is very necessary.

Regarding freedom of religion, there is still a clause which prohibits conversion, but another contradicts that saying that Christian organisations and churches will be allowed to register. The name 'Christian' isn't actually stated, but religious organisations and bodies will be able to register legally. My own guess is that by putting in this anti-conversion clause, the government is trying to save face. But I don't think that there will be the sort of repression that we faced over the last 30 years.



Developing Nepal!

AT LAST!

'Nepal has a new democratic constitution,' writes one Christian worker. 'In spite of the diverse ethnic, political and religious groupings in the country, it seems acceptable to the vast majority. Some have been disappointed that the new constitution keeps Nepal a Hindu state. It need not necessarily be a bad thing. It depends on future interpretation of the constitution in the law.'

The new leadership has a much more relaxed attitude towards Christians, Muslims and other minorities. The Prime Minister greeted the Christian community on Christmas Day.

A new spirit in the country does seem to exist – at present. But one has a nagging doubt that the new constitution, with the wrong government in power, could again be misused to persecute religious minorities.

In our village, we started constructing a new church building just before Christmas. It is almost finished now. No one was quite sure how much opposition there might be from the villagers and whether we would be physically prevented from proceeding. So far, there has been none and the building has gone up quickly and without problem.

When finished, it will be large enough to house our Saturday morning worship, and for prayer groups. Later, as finance permits, it will be expanded to allow space for all church activities.

In some ways it will be sad to move out of our long-used rented buildings, but moving into the new will be a result of planning and vision which goes back many years. And the new constitution of Nepal *does* allow churches to exist and own property – we think!

Leopoldville (Kinshasa), a rapidly expanding city

After the Pioneers: Africa 1914-1960

1. Setting the Scene

THE FIRST 30 YEARS of the Congo Mission tell a hard and dramatic story. Fifty missionaries had given their lives, taking 'the short cut to heaven' as it became known. But the sacrifices of the pioneers had fuelled the fervour of others, determined, in the words of the 1877 slogan, to win 'Africa for Christ'.

A new century brought new political arrangements in Congo. In 1908 power was transferred from the Free State to Belgium. Scandals associated with the rubber trade had been coming to light, and measures were necessary to deal with the brutal treatment meted out to natives. At first the BMS had been reluctant to get involved with the 'Red Rubber' campaign, led by Edmund Morel. Grenfell and others felt that private representations to the Belgian King would be enough to stop the atrocities. When it became obvious that more action was required, the Society backed the efforts to outlaw the exploitation, and missionaries passed on vital information to the investigators. Conditions began to improve after 1908, but in some areas progress was slow.

In the Portuguese Congo (Angola), trouble arose over conditions in the cocoa trade. In 1913-14, an uprising against the planters turned into a rebellion against the Portuguese government. A BMS missionary, Rev J S Bowskill, was asked to act as mediator. However, initial hopes for peace were dashed, the San Salvador church was devastated, and Bowskill himself was imprisoned, charged with aiding the rebels. He was released after a few days, and the rebellion harshly put down. Reprisals followed. Church membership plummeted from 1,128 in 1913 to 439 two years later. Rev R H Carson ▶

Graham was amongst those given the task of re-building the shattered church.

The War in Europe also had an impact on Africa. The supply of missionaries, especially medical personnel, was affected, at a time of rapid growth in both the churches and the towns in Congo. Leopoldville (Kinshasa) began to develop into a busy urban centre, along the lines of a town plan drawn up in 1913. In 1915, the Kalina church was built by the river, and in the same year the last of the BMS river steamers, the 'Endeavour', was taken out of action. It was seen as redundant in an era of government-run transport.

Despite the difficulties and the changes, church membership had risen to 7,353 by 1918. It had more than doubled in ten years. The number of school children stood at 20,000. The need for pastoral care and teaching was enormous.

Building Bolobo Hospital 1914

2. 'After 40 Years'

AT THE END of the Great War a deputation of General Committee members was sent to the Congo in 1919, to review the Society's work. The group comprised C E and Amy Wilson, Rev and Mrs Louie Parkinson and W Parker-Grey. On their return to Britain they published a report entitled 'After 40 Years', which was to shape BMS policy in Africa between the Wars.

In a trip lasting four and a half months, they visited all the BMS stations, from Matadi to Wayika, the furthest flung. Their recommendations included the closure of some stations, and the amalgamation of others. They emphasised the need for new missionaries to develop the work. Their pleas were heeded, and the number of missionaries increased from 91 in 1919 to 138 by 1939. That the missionaries lived longer and enjoyed better health was a noticeable feature of this time. Only two missionaries died between 1919 and 1939, and many served faithfully for very long periods.

The Church in Congo was beginning to develop leaders of its own, often people who had been educated in mission schools. Their powerful testimonies to the power of God which had totally transformed their lives, won many converts. Some Churches began to take on some financial responsibility for the work, as the BMS found itself hit by the economic depression in Europe. This was compounded by the ending of the Arthington Bequest in 1928, and led to years of deficit for the Society in the 1920's and 30's. Roman Catholic missions received increasing subsidies for their school, but Protestants were granted no help until 1948.

Let us now look in more detail at what was happening in the different regions between 1914 and 1939.

3. Portuguese Congo (Angola)

THE UPRISING OF 1914 was followed by the issuing of Decree 77 from the Portuguese government. This strictly regulated the operation of Protestant missions. Schools had to teach in Portuguese and a Portuguese national to be appointed as Headmaster. In the churches, the use of Kikongo hymn books and Bibles was forbidden, although preaching and prayer in the native tongue were allowed. Many people emigrated to the Congo because of the high levels of taxation. If you had a friendly local official, you might establish a good relationship with the government, but in another district the opposite could be true.

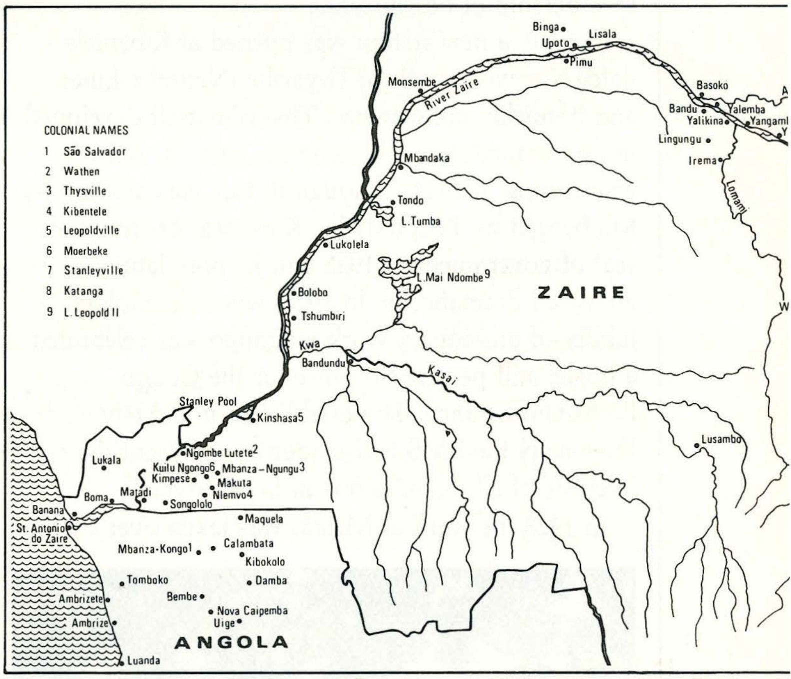
The first BMS hospital had been established in San Salvador, with Dr Gamble arriving in 1907. He was very successful in the treatment of sleeping sickness. Because medical help was so scarce, the services offered were much appreciated. Even Watavidi, wife of the King of Congo, received treatment. Converted through the witness of Mrs Lewis, she had been baptised and joined the church despite the initial opposition of her husband. Walter Wooding describes her determination to attend church services, even though increasingly handicapped by leprosy: 'When leprosy completed the ruin of her feet she crawled to chapel on her hands and knees, though the former were by that time nearly gone too. At length, thin and worn by the terrible malady, she was wheeled in an old hand-cart, but the smile, the dimple and the bright eyes shining out their welcome were there still.'

The building of roads and the forcible movement of people from rural areas to sites along them caused much hardship and many refugees. Road transport aided the growth of church membership in the 1930's, but the students were not allowed to cross the border to receive pastoral training at Kimpese.

Kibokolo, where Thomas Lewis began work in 1898, at last began to show fruit in the 1920's. After a severe 'flu' epidemic, in which the missionaries toiled ceaselessly to bring relief, a real eagerness to hear the Christian message developed amongst many who had previously been uninterested. In ten years, church membership grew from 200 to 1,200. The Zombo people wanted to build a church, and having no constructional materials near at hand they began the task of carrying stones from a site four miles away. Forty thousand stones were transported by men, women and children, covering, in Fullerton's words, 'a distance, in aggregate, equivalent to twelve times round the earth!' Symbolically trees which had been planted to provide fetishes were cut down to form the pillars and beams of the church.

The station at Mabaya had been closed in 1915, after eleven years. Sleeping sickness had decimated the population. But demand from local people led to the re-establishment of work at Bembe in 1932.

4. Lower River Region (Matadi-Kinshasa)


COLONIAL NAMES
1 São Salvador
2 Wathen
3 Thysville
4 Kibentele
5 Leopoldville
6 Moerbeke
7 Stanleyville
8 Katanga
9 L. Leopold II
Binga
Upoto
Lisala
Pimu
Monsembe
River Zaire
Basoko
Bandu
Yalemba
Yalikina
Yangam
Lingungu
Irema
Lomami
Mbandaka
Tondo
L. Tumba
Lukolela
L. Mai Ndombe9
ZAIRE
Bolobo
Tshumbiri
Kwa
Bandundu
Kasai
Stanley Pool
Kinshasa5
Lusambo
Ngombe Lutete2
Lukala
Kuilu Ngongo6
Mbanza-Ngungu3
Kimpese
Makuta
Nlemvo4
Boma
Matadi
Songololo
Banana
Maquela
St. Antonio do Zaire
Mbanza-Kongo1
Calambata
Kibokolo
Tomboko
Damba
Bembe
Ambrizete
Nova Caipemba
Uige
Ambrize
ANGOLA
Luanda

THIS WAS AN area which becomes generally more urban and prosperous in character. Wathen (Ngombe Lutete), established in 1884 in open countryside, expanded its influence. Simon Kimbangu, originating from one of the outlying villages, became a church member at Wathen. In 1921 he declared that he was to lead the people in healing and teaching, having received a direct revelation from God. Immediately he was hailed as a prophet, and he attracted great crowds wherever he went. The government was afraid of the often hysterical response evoked, and Kimbangu was ▶

sentenced to death. Missionaries such as Jospeh Clark and Ross Phillips, though they did not agree with Kimbangu's methods, interceded for him with King Leopold. As a result, the death penalty was reduced to life imprisonment: Kimbangu lived in exile in Katanga until his death in 1951. With Independence in 1960, Kimbanguism was no longer a banned faith, ending 30 years of underground operation by its adherents.

At the outset, Kimbanguism had a bad effect on the churches. Many local people disagreed with the missionaries' condemnation of the movement. They left the church in large numbers. In 1924 an outbreak of 'Prophetism' in another area led to similar defections. However, by 1925 those who had become disillusioned with new movements began to return to the churches. The 1930s was a period of recovery, and in 1938 Ngombe celebrated its jubilee with a membership of nearly 2,000.

In 1920, a new station was opened at Kibentele (later Nlemvo), south of Thysville (Ngombe-Lutete), and it quickly grew in size. Thysville itself developed in importance after it became the base for railway engineering in 1923, although it, too, was affected by Kimbanguism. Leopoldville (Kinshasa) became the seat of government in 1925 and its population increased dramatically. In 1928, when the Golden Jubilee of missionary work in Congo was celebrated, a hostel and permanent office for the Congo Protestant Council were established in the city. Previously the BMS had tended to represent the interests of all the missions in Leopoldville.

In 1928 the work at Matadi was taken over by the Swedish Mission (SMF). They joined in the work of the Kimpese Evangelical Training Institute (KETI) in 1936. After 1933, separate courses for teacher training and pastoral work were introduced at Kimpese. It became known as EPI – L'Ecole de Pasteurs et d'Instituteurs. From the ranks of its students came many distinguished church leaders, such as Jacques Nzakimwena and later Samuel Koli.

Mr and Mrs Clarke at Bolobo with orphan children

5. Middle River (centred on Bolobo)

BOLOBO, GRENFELL'S BASE and dockyard for the 'Peace' became the main centre for the region, with its fine schools and industrial training facility. It hosted the remarkable ministry of Miss Lily de Hailes and long periods of service by A E Scrivener and J A Clark. The hospital, founded in 1910, attracted patients from a wide area and here, too, sleeping sickness was successfully treated. Dr Ian Acres served for 15 years at Bolobo from 1933 to 1948. In 1930, Andrew Macbeath opened a Bible School to deal with the increasing need for trained pastors.

Lukolela, which had been closed as a station due to depopulation, was re-opened in 1925 under the care of the Stonelakes. New employment in the cocoa plantations was largely responsible for people returning to the area.

Thirty miles down-river from Bolobo lay Tshumbiri, run by the American Baptists. In 1923 they asked the BMS to oversee the work, and in 1930 the station was permanently transferred. The Americans also asked for help at Ntondo, on Lake Tumba, and Dr and Mrs Alfred Russell were loaned to run the hospital there in 1938. Later, this station too was handed over to the BMS.

In 1934 a tremendous revival shook the area. It began with the carpenter Botendi experiencing God's dealings. Confessing openly his own sins, he challenged his fellow-Christians to repent and re-commit themselves. The churches at Bolobo, Lukolela and Tshumbiri not only saw a phenomenal rise in numbers (membership at Bolobo doubling in four years to 4,258) but a new sense of spiritual life and urgency. New chapels were built, and many men wanted to be trained as evangelists. Mankoko of Tshumbiri, a leading Chief, was restored to fellowship.

to be continued

LUCY

Lucy is a member of the Zacamil Baptist Church in El Salvador. She is a street seller and for the last eight years has been placing her three large straw baskets, along with other street-sellers, by a bus shelter in the middle of San Salvador. That's where Sian Williams met her last year.

SHE WORKS VERY hard from very early in the morning until she leaves for home late at night. She has one basket full of small packets of sweets which she sells to passers-by. In another she has grapes which she has bought from the United States. The third basket contains little bags of sliced pineapple, papaya and other fruit.

Lucy is about 45 years old. Her husband left her when she had three small children and since then she has been putting all she can into keeping the family together. She has beautiful eyes and a very dramatic face.

In order to do what she does, Lucy borrows about 1,000 colones for a month and pays back at the rate of 50 colones a day which includes interest. On the day I spoke to her she had sold 60 colones worth of goods. Fifty colones were going to pay back what she had borrowed. One colon was going to somebody to look after her baskets during the night so that she wouldn't have to carry them backwards and forwards to Zacamil each day. So out of the day she had a profit of nine colones, which is worth about 50 pence.

When we spoke to her, she was worried about the municipal police. They had been watching her for three or four days and she was concerned for her future. They had offered her the opportunity to buy an ID card for 150 colones saying that with it she could stay on her pitch – for the price of another 150 colones each month. So that was another 5 colones each day just to stay where she was. That is just the kind of harassment street sellers feel from the military.

Lucy lives with her three children in a little room at the back of Zacamil Baptist Church. The roof is made of corrugated iron and leaks. The floor is of concrete. She cleans the church for nothing.

Everything seems to be against Lucy without any possibility of change. She believes that she could get on her feet if she could actually have 1,000 colones to pay off some of the debts.

There are thousands of people like her. So how does she cope?

'Well, I'm courageous because God is with me. He gives me courage,' she said, her faith somehow shining out from her eyes.

She takes part in the Zacamil community Bible study and is one of the church leaders. She has great leadership qualities and a strong faith, but as far as society is concerned she has a very low position. ☐

FOLK MEDICINE IN NICARAGUA

'Herbs, roots and plants – the natural medicine of Nicaragua's indigenous peoples for centuries – are becoming popular once again through necessity,' reports Paul Jeffrey, a Methodist missionary working in Nicaragua.

IN NICARAGUA, WHERE the economic crisis is literally killing the poor, interest in natural medicine is on the rise.

The National Centre for Traditional Popular Medicine (NCTPM), based north of Managua in Estelí, is one of several centres conducting workshops throughout Nicaragua to assist health workers in learning some of Nicaragua's ancestral natural medicine.

The centre's staff has done research on more than 957 medicinal plants in Nicaragua and has assisted health workers in learning correct usage and dosage. The NCTPM staff has also published a manual on natural medicine for rural health workers.

For many of the workshop participants, however, using or prescribing natural medicines is nothing new.

Elvira Cuna, a 58-year-old midwife who helps run a Baptist-sponsored clinic in El Obraje, in northwestern Chinandega, said she had been using herbs, bark, roots and leaves for more than 20 years. She said she first learned how to use medicinal plants from old women who passed on their knowledge to young midwives.

According to Cuna, about five years ago, however, the Health Ministry started working with midwives in her area to help them understand the correct uses of medicinal plants.

'There were some remedies that we were giving in doses that were too strong,' she said. 'The Health Ministry people supported what we were doing, but gave us some training so that we could do it better.'

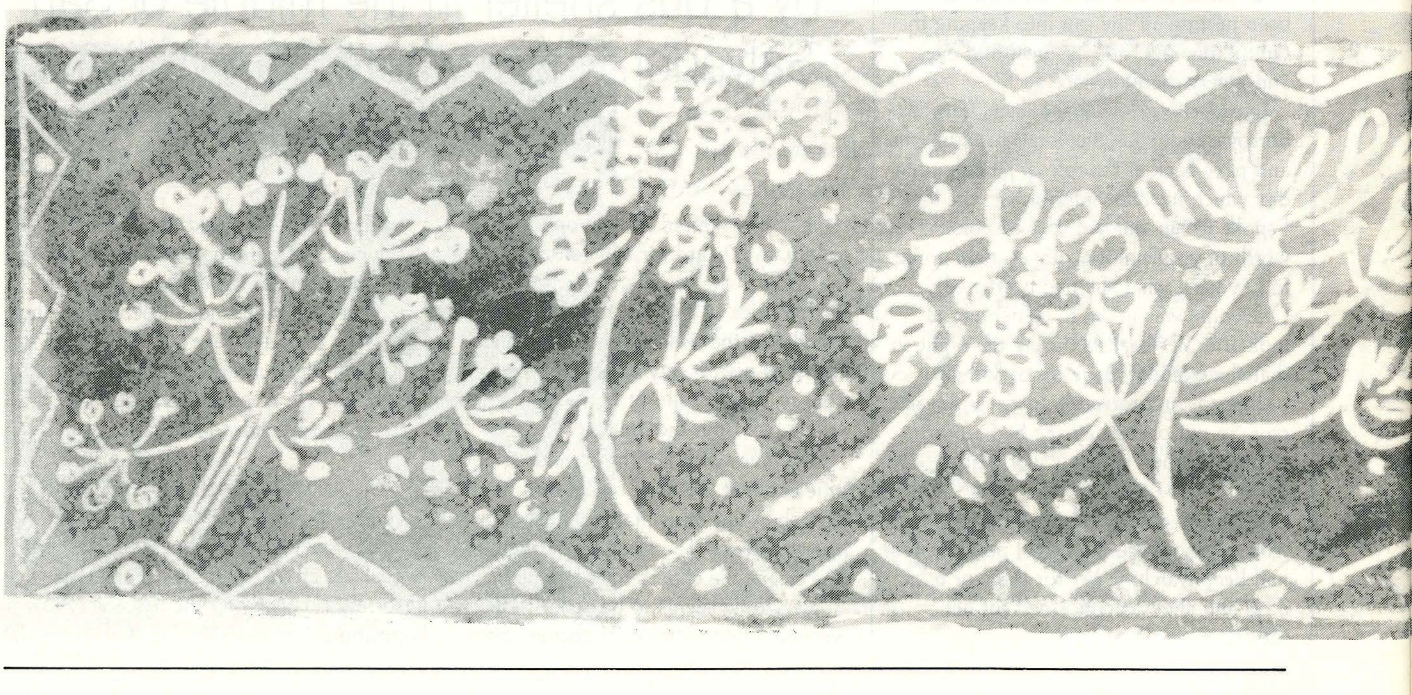
This change in attitude had its roots in the trade embargo imposed on Nicaragua by the US government in 1985. When the main source of pharmaceuticals was cut off, Nicaraguan health officials began looking for alternatives.

Along with other, smaller groups, the NCTPM began a study of the ethnobotany of the north, interviewing *curanderos, remedieras* and midwives – those who administer health care in the remote countryside.

'We discovered a valid cultural legacy,' said the NCTPM's Alejandro Florite. 'Despite the thousands of commercial medicines that had been developed, and despite the aggressive advertising by the transnational drug companies, our people kept their traditional practices intact. They didn't lose this inheritance from our ancestors.'

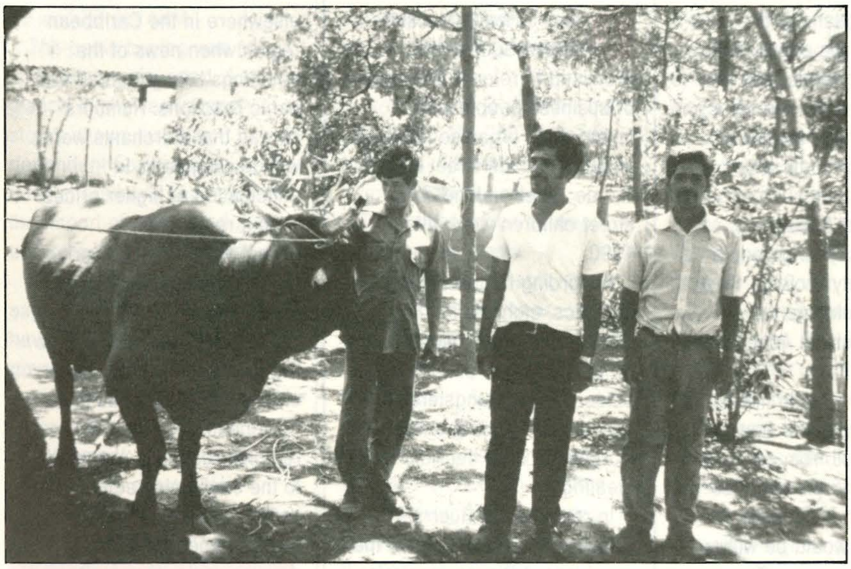
Florite claimed the NCTPM is careful in its use of the scientific method to analyse plants and their usages. Such a studied approach has made it easier to convince the doubtful of natural medicine's efficacy.

According to Florite, however, the hardest to convince are the physicians who 'still see the patient only as a source of income'.



He hopes physicians studying at the National Autonomous University will soon have a course on natural medicine to complement the programs the NCTPM already carries out with nurses and paramedical workers.

Campesinos, who have long used natural medicine, generally need no convincing of its benefits.



Lilliam Escobar, a Baptist health leader, suggested that groups supporting village health workers need to help rural residents strengthen their knowledge of plants by adding scientific findings to the folk wisdom passed on by community elders.

Urban residents – now the majority of the Nicaraguan population – are not cut off from the natural medicine chest of the countryside. Florite says that urban migrants often bring a few plants with them from the countryside, cultivating them in their yards.

The NCTPM is also opening natural pharmacies in departmental capitals. In the central rural town of Boaco a local pharmacy will open soon providing medicines made from native plants.

Although it was a central factor in starting the NCTPM's work in 1985, Florite said the end of the US embargo last year did not lessen the importance of research and education in popular medicine.

While more medicines are now available, the majority of the population cannot fill a prescription at the well-stocked, but high priced private pharmacies. And government clinics – which for the last decade provided medicines at no cost – are plagued by bare shelves. □

BMS

MEETINGS AT THE BAPTIST ASSEMBLY

at the Bournemouth International Centre

TUESDAY 23 APRIL

11.15 am

Annual Members' Meeting

WEDNESDAY 24 APRIL

9.30 am

Missionary Sermon
Preacher: Rev Sven Ohm

WEDNESDAY 24 APRIL

7.30 pm

Annual Public Meeting
(with valediction of missionaries)

EVANGELISM RESEARCH

An evangelism research project has been launched by Churches Together in England and the Bible Society. It aims to find out how people come to faith and so identify the best possible way of passing on the good news of Jesus Christ.

The project team hopes to publish its findings next year and to make them available to churches of all traditions. It is hoped that the report will provide new insights to help churches be effective in outreach in the 1990's.

According to John Finney, the project manager, 'The project depends on the assistance of Christians across the country for its successful completion.'

Roger Zavala *(left)* and Pablo Gaitan *(right)*

FELLOWSHIP VISIT

Last year, the BMS entered into partnership agreement with the Nicaragua Baptist Convention.

'In these early stages it is important that we get to know each other so that we can build up understanding and fruitful co-operation,' says David Martin, BMS Assistant Overseas Secretary.

As part of this process the President of the Nicaragua Baptist Convention and Principal of the Baptist Theological Seminary, the Rev Roger Zavala, and the Rev Pablo Gaitan, Secretary of the NBC Executive Committee and pastor of Peniel Baptist church, Managua, will be visiting Britain in May.

'They want to see as much as possible of Baptist witness in Wales, Scotland and England, to have contact with our Baptist colleges, and to see some hospital chaplaincy work,' says David Martin.

'They also wish to see special ministries such as those amongst the elderly, drug abusers, young people and community projects. They would also welcome the chance to share in Association Assemblies.'

David Martin would like to hear from those who would welcome a visit from our Nicaraguan friends and also from those who are fluent in Spanish who would be willing to act as interpreters. They both understand English but are not very confident in the language.

DISASTER WARNING

In a recent report, several churches and aid agencies warn that 20 million to 600 million people in Africa face starvation in 1991 unless enough food aid is provided.

The report was issued by the Geneva based Licross/Volaga Steering Committee for Disasters, which includes the League of Red Cross and Red Crescent Societies, Caritas International, Catholic Relief Services, Lutheran World Federation and the World Council of Churches.

In particular Ethiopia, Angola, Sudan, Liberia and Mozambique face 'grave food shortages' because of civil strife. Other parts of Africa will suffer crop failures due to drought. 'If help does not come quickly,' the report says, 'Africa will face a famine as bad as or worse than that of 1984-85.'

STREET KIDS

Brazil's Health Minister, Alceni Guerra, has promised to release the names of business people who finance and organise 'death squads' that kill street kids. In Rio de Janeiro alone, 445 street children were killed in 1990.

According to government statistics, eight million adolescents and children live on the streets of Brazil's larger cities. These youngsters survive by guarding cars, working as drug couriers or by stealing.

In response to Guerra's declarations, Silvio Cunha, the president of Rio de Janeiro's business association, stated that whoever is killing the street kids 'is doing society a favour'.

Cunha added, 'Those who decide on a life of crime have to run the risks of the profession. They will kill and die, and when they die there's one less.'

Usina Baptist Church facing a Brazilian street and bringing hope to the 'kids'

PANIC

On the eve of 15 January, consumers in Venezuela were crowding supermarkets to stockpile food, anticipating the worst as a result of the Gulf war.

This scene was repeated elsewhere in the Caribbean region when news of the bombings brought about near panic reactions. Rumours spread that merchants were withdrawing items in anticipation of higher prices.

As a result some governments imposed price freezes to discourage hoarding.

At a special meeting of the Rio Group, which includes eleven Latin American and Caribbean countries, a regional response was made to the economic security and called for a meeting of the region's energy ministers to develop regional security measures.

Churches, social organisations, political parties and coalitions also came together to demand a peaceful solution to the hostilities. The Latin American Council of Churches strongly criticised the United Nations for 'applying the logic of war instead of the logic of peace'.

'Peace is an undeniable right of all people and no country or international organisation has the right to deny this privilege granted by God.'

The war dealt a devastating blow to the region's tourism industry, which is the backbone of the economy for many of the islands and smaller countries.

In Costa Rica alone hotel bookings were down between 15 and 30 per cent.

The panic buying was not completely unfounded. A quick glance at shelves in most stores shows just how dependent Caribbean consumers have become on the import of processed foods and other consumer goods.

But some commentators are saying that the crisis could have its beneficial side 'if governments are forced to devise more realistic plans for sustainable long-term development, based on the region's own renewable resources'.

CHURCHES VIE FOR LATIN SOULS

Through the use of mass media the evangelisation projects, the Catholic Church's Lumen 2000 and the Fundamentalist Protestant *Proyecto Luz* have spread their 'message' to large portions of Latin America's population.

'The two have one strategy,' stated the Rev Miguel Angel Casco, co-ordinator of the Nicaraguan ecumenical organisation.

According to Casco, a Pentecostal minister who until recently hosted a television programme, 'On the one hand, the Catholic Lumen 2000 and the Protestant *Proyecto Luz* have common elements, and on the other hand they are in competition.'

Lumen 2000, along with a related project Evangelisation 2000 which is based on fortifying the power of the Pope and the hierarchy, are part of the Vatican's new evangelisation campaign for Latin America.

The two Catholic programmes count on the support of powerful charismatic Catholic groups in the United States and Europe. With the endorsement of the Vatican, these groups have developed programmes for parishes using techniques adapted from Protestant 'tele-evangelists'.

Proyecto Luz falls under the umbrella of the 700 Club, US evangelist Pat Robinson's vast religious media empire.

The confrontation between the two mass media evangelisation projects has to do with their very clear proselytising characteristics.

'The Vatican is conscious that the Latin American continent is the greatest reservoir of what remains of the Catholic faith. In reaction to the Pentecostal advances, above all in Central America, the Church responded by giving its support to Lumen 2000. It wants to preserve its Catholic base in the face of evangelical gains,' stated Casco.

'*Proyecto Luz* has aimed its campaign at winning over nominal Catholics who make up the majority in our countries,' he added.

In spite of their differences, Casco claimed that the two projects have a common denominator: They are both directed toward stopping a Christian consciousness which is committed to the continent's popular movements.

According to Casco, 'The fundamental aspect for the ruling system is not how many Catholics or Protestants there are in Latin America.

'For the system, what is important is stopping the advance of popular church, whether Catholic or Protestant, that adopts a liberating position. This is the overriding strategy. At the present time the system is appealing to religious elements because its ideology is being weakened,' he stated.

Proyecto Luz first launched in Central America at the end of 1989. It began operating in Guatemala and in a short time had a major impact: Within months membership in evangelical churches tripled.

In Nicaragua, *Proyecto Luz* was launched at the end of the presidential campaign in February 1990. The surprising victory of Violeta Barrios de Chamorro and the right-wing *Unión Nacional Opositora* gave an added boost to the project's theme, 'Now there will be more light.'

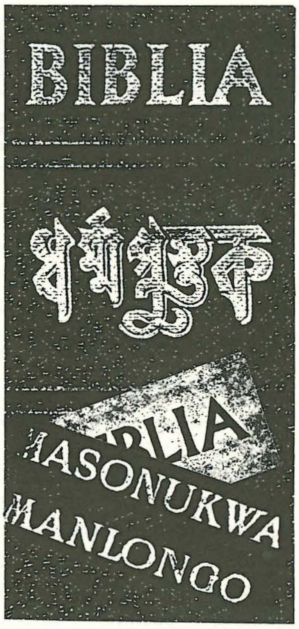
The evangelical campaign was launched in Argentina in October 1990 with series of television programmes broadcast by 16 stations in the interior of the country. It is estimated that some two million people saw the three programmes distributed by the Argentine branch of the 700 Club.

Before beginning the television campaign, however, 700 Club members distributed 13 million brochures in churches and public areas. The brochures included a short evangelical message and announced the upcoming broadcasts.

According to Mario Bartolini, the director of the 700 Club in Argentina, a survey taken by a private polling company showed that 43 percent of the population in the northwestern city of Rosari, the third most densely populated city in Argentina, saw the *Proyecto Luz* broadcast. In addition, in the northern city of Tucumán, 70 percent of the 100,000 residents tuned into the programme.

The severe economic crisis that is affecting Latin American countries and the lack of confidence in political leaders are seen by analysts as contributing factors to the growth of evangelical congregations throughout the region.

Dafne Sabanes Plou,
an Argentine journalist



BIBLE TRANSLATIONS

Part of the Bible now exists in 1,946 languages according to a report from the United Bible Societies. In 1990 at least one book of the Bible was translated into 18 new languages and three of these now have complete New Testaments.

The UBS also reports that four languages now have complete Bibles for the first time.

It is estimated that there are about 6,000 languages in the world. UBS translators are currently working in 406 languages in which at least one part of the Bible is being translated for the first time.

The Bible Society says that in theory more than 80 per cent of the world's population has access to the Bible, or at least a portion of it, in a language they can speak or understand. But this estimate is misleading when considering factors that hinder availability such as geographical isolation, illiteracy, political and social problems and the difficulty of grasping meaning in a language which is not one's mother tongue.

CALL TO PRAYER

24 APRIL-2 MAY

Zaire: Pastoral Training

One of the major problems caused by the rapid growth of churches in the developing world is a lack of trained leaders. This is true for Baptist Community of the River Zaire which is training pastors, catechists and evangelists in its own Bible schools and theological institutes and also in co-operation with other churches in Kinshasa and Kimpese.

Ian Thomas teaches at the Baptist Theological College at Bolobo, and Tim and Barbara Bulkeley teach at the Faculty of Protestant Theology in Kinshasa, where Tim is the Vice-Principal.

5-11 MAY

Brazil: Paraná and Rio Grande do Sul

Parana is the area of Brazil where BMS has worked the longest. The state convention is aiming to increase the number of churches from 143 to 200 by the end of next year. Derek and Joanna Punchard are in Curitiba where Derek is Association co-ordinator. Avelino Ferreria took over as director of state missions just twelve months ago.

'I made contacts with our 27 missionaries and made plans to visit them all within the first six months,' he wrote last year. 'In six weeks, I was able to visit half of them which involved driving over 3,000 miles. Those missionaries work on 14 different fronts and I was most grateful to God for being able to visit seven of them.'

A recent area of BMS co-operation is Rio Grande do Sul in the very south of Brazil. Here Roy and Margaret Deller have been working since 1985 and Roger and Angela Collinson have recently started work in Rio Grande.

12-18 MAY

North India

Whenever Christians come together from different traditions, however loving and accepting they are, there are inevitably some tensions. This is no less true for the Church of North India, which has its headquarters in New Delhi. Many former Baptist churches are now part of the CNI, especially in Orissa where there is a continuing response to the gospel.

Lord,
yours is an everlasting kingdom
that will never pass away
but sometimes
watching with our earthly eyes
it looks fragile and vulnerable
and ready to break apart
especially
when Christians don't agree
and struggle for status and
authority.

Lord
hold your church together
in the unity which is strong in witness
just because of the variety of
background and experience.

19-25 MAY

National and Area Representatives

Some of the key people in relating to the Baptist Churches in the UK are the BMS National and Area Representatives. This year especially they have the responsibility of helping churches to understand the way World Mission Link works. We remember them as they travel long distances and work 'unsocial' hours visiting churches, associations and auxiliaries and as they seek to bring world mission alive to Baptists in Britain today.

One or two of the representatives are near to retirement and the Society is looking for those who will replace them. Please pray that the right people will be recruited.

26 MAY-1 JUNE

Bangladesh: Community Involvement

Christian work in Bangladesh is never easy, but it has been especially difficult in recent months. Not only has there been the unrest linked with the dismissal of President Ershad, elections and a change of government, but the war in the Gulf made many militant Muslims resentful of anything Western and, by implication therefore, anything Christian.

The Bangladesh Baptist Sangha has several areas of outreach into the community. The Social Institutions Board oversees most of the medical and educational work of the BBS while the Social, Health, Education and Development Board promotes work and projects in rural areas.

We remember the School for Blind Girls in Dhaka and the Christian Primary Education Centre offering schooling in English. Sue Headlam co-ordinates community health projects throughout the country and is involved in an exciting income generating scheme at Chandraghona.

2-8 JUNE

Zaire: Church Work

The Baptist Community of the River Zaire (CBFZ) is one of over 50 protestant communities in the country which form the Church of Christ in Zaire (ECZ). The President of CBFZ is the Rev Koli Mandole Molima. BMS worker Owen Clark acts as Vice-president and Treasurer.

The CBFZ area is enormous, stretching as it does for over 1,000 miles along the River Zaire. It would be almost impossible to administer if it were not divided into regions each with its own president and officers. Nevertheless, Pastor Koli has to travel extensively each year in order to visit each area. This is increasingly hazardous as communications worsen in a country of high inflation and a failing economy.

9-15 JUNE

Young People

Sunday is the Baptist Youth World Day of Prayer. We remember young people all over the world and pray that their lives may be changed through Jesus Christ.

The First of the BMS 28:19 The Action volunteer teams returned home in April. The Jamaica Six are now travelling around Britain, visiting each of the BMS areas, in order to share something of their experiences. We now look forward to the formation of new teams for 1991-2.

The summer programme this year includes visits to Jamaica and France sharing in the outreach programmes to these countries. There is also to be a holiday with a difference at the Gaines Christian Centre, near Worcester.

WORLDWIDE

The monthly BMS cassette tape of interviews and news to inform your praying.

Write to BMS today to order your copy.

16-22 JUNE

Brazil: North East and North West

'The pattern of droughts for successive years and then suddenly floods (which they call green drought because the crops are still lost) has been observed since Europeans first came to Ceará in the 17th Century,' writes Iain Walker who works in the North East of Brazil. 'About a third of the six million inhabitants live in the dry scrubland of the interior.'

Iain and Anne have been invited to work in a small town, Canindé, with a new Baptist church. The church, although it is quite small, is anxious to get involved in social work. They have already bought a small shack in a *favela* where they 'preach, hold a Sunday School and organise a vaccination clinic.'

Over in the North West, in the state of Rondônia, Vince and Sadie MacDougall have moved to a new work in Cacoal where the church has 800 members and 13 congregations. Vincent's job is to develop, train and encourage the congregations.

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MISSIONARY MOVEMENTS

ARRIVALS

Tim Reed
on 25 January from Pimu, Zaire
Michael and Jackie Cranefield
on 8 February from IME Kimpese, Zaire
Brenda Earl
on 15 February from Pimu, Zaire
Edith Dawson
on 15 February from Pimu, Zaire

DEPARTURES

Foster and Jean Wright
on 30 January to Kinshasa, Zaire
David Payne
on 8 February to Butwal, Nepal
Graham and Louise Jackson
on 12 February to Kinshasa, Zaire
Kevin and Linda Donaghy
on 21 February to Campinas, Brazil
Martin and Kathie Hewitt
on 24 February to Porto Alegre, Brazil

BIRTHS

On 17 February, to Tim and Mary Reed, a daughter, **Laura Alison.** Laura weighed in at 10lbs 3ozs.

On 3 March, **Rachel** was born to Catherine and Robert Atkins. She weighed in at 3.6kgs.

ACKNOWLEDGEMENTS

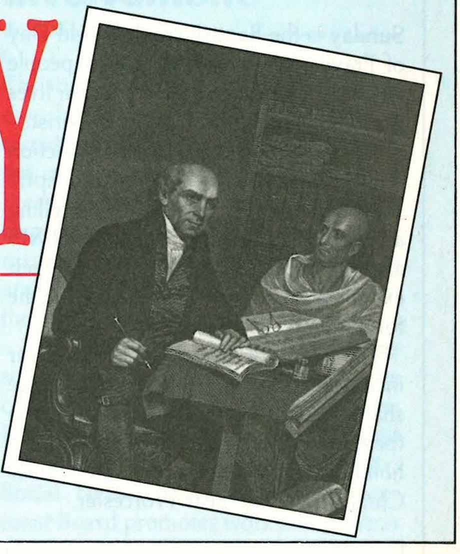
LEGACIES

Mrs Olga Page	100.00
Mrs Margaret Hayes	6,429.21
Jane L Scott	1,048.97
Miss H M Russell	2,000.00
Muriel Alberta Staines	7,987.34
Miss W A Coleman	120.00
Miss Muriel Greer	500.00
Mrs W B S Davis	248.95
Cecil Evan Tenison Lloyd	5,596.97

General Work

Anon: £30.00; Anon: £10.00; Anon: £400.00; Anon: £30.00; Harrow: £50.00; Payroll giving via Barnardo's: £20.10; via Partners in Giving: £50.00; Huddersfield: £300.00; Huddersfield: £350.00; Aberdeen: £100.00; Anon: £200.00; Kidlington: £10.00; Aberdeen: £20.00; via Charities Trust: £4.75; Finchley: £300.00; Anon: £12.08; Southend: £2.00; Durham: £40.00; Anon: £113.55.

SAY NOTHING ABOUT DOCTOR CAREY



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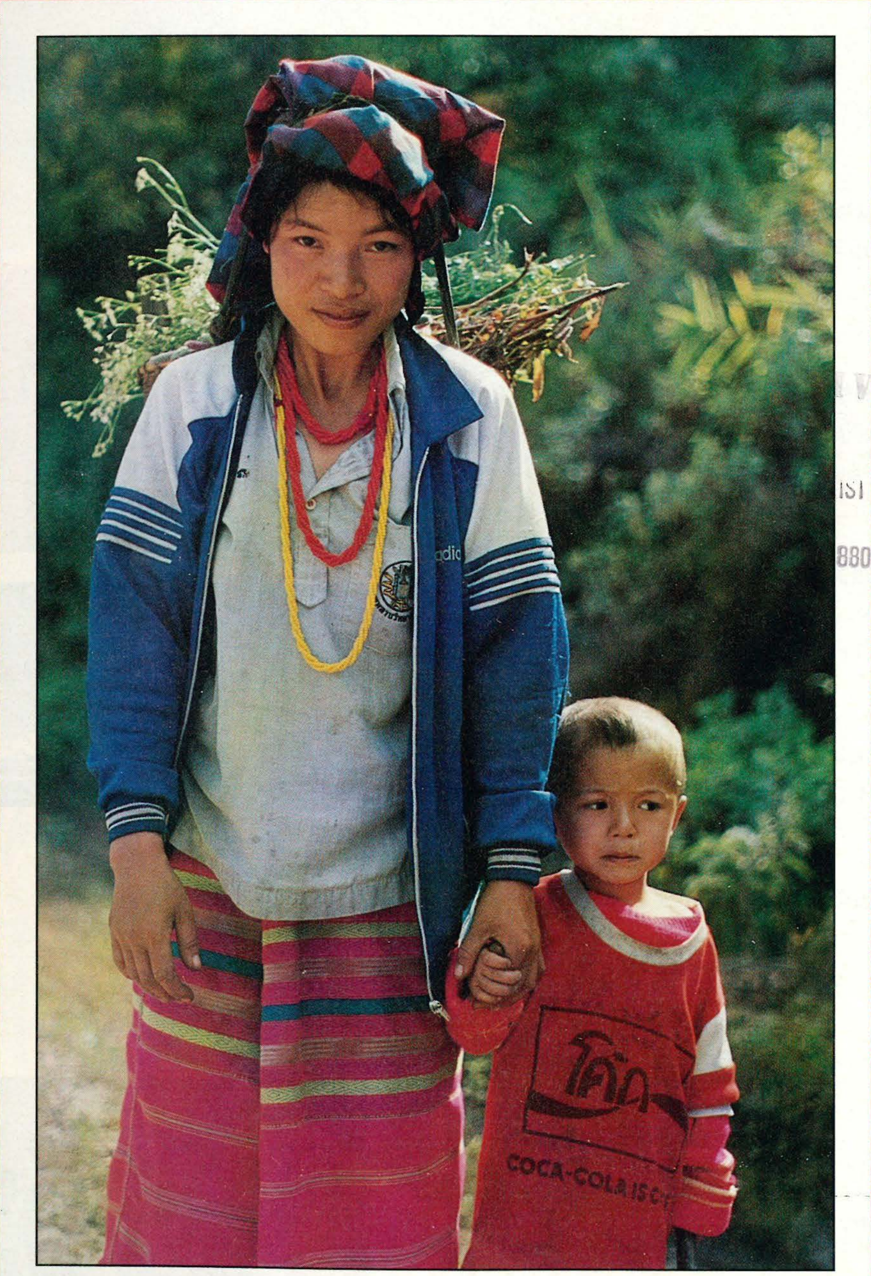
COLOURS OF FAITH



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BMS ANNUAL REPORT 1991

MISSIONARY Herald

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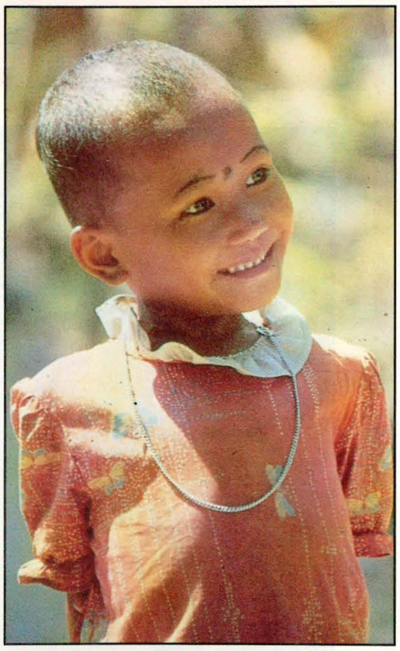

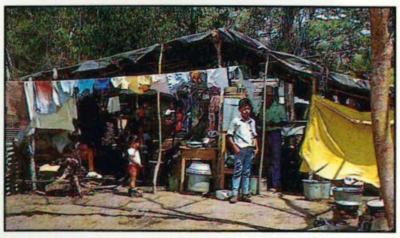

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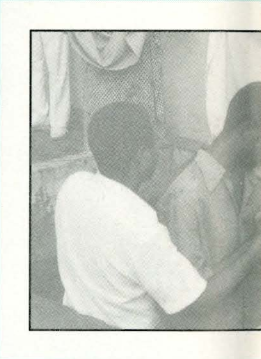
Colours of



WHAT A PRICELESS gift from God is colour! The exuberance of shade and hue open to view throughout creation is an enrichment of life itself.

Colour is not only aesthetically pleasing it is a delight of usefulness. The use of colour enables the expression of the variation of our feelings and passions — even if unconsciously as in a blush!

As a context for living, different shades can influence us as, by their subliminal effect, they soothe, or enliven, or provoke. Unambiguous signals are flashed to us by the formality of colours in traffic lights, or flags, or in the subtlety of a painting's whiteness or a rose's red.

Colours of Life would perhaps be a more logical title for this Report. The phrase could reflect the range of colours expressing the varied experiences of life, even life in Christ. *Colours of Faith* is more relevant, though, to the pages of the Society's annual review, for it is in the outworking of their faith by the people of God in the diverse and fluctuating settings of life that God's grace and mission of love are revealed.

Certainly different colours can reflect the experience of the church in recent months. A world map could quickly show this if it were to be coloured not by contour change or political boundary, but by the type of Christian experience in an area.

Look at such a map for the areas of bright green, sign of life and growth in places as far apart as Brazil and Bulgaria.

Note the sombre hues where countries and churches are still oppressed by strife that drains the resources and saps the energy of communities like those in Angola, El Salvador and Sri Lanka.

Blink at the fluorescent colours of peoples and churches in a state of

Faith

turbulent change, such as countries emerging from Communist oppression into freedom, or from the violence of war into the struggle for a just and lasting peace, as in the Middle East.

Contrast all of this with the cool tints where churches, including some in Britain, have faith that has become formalised and compassion crystallised into inactivity.

The very fellowship of the People of God could be described in terms of variety of hue. How else can we adequately portray the stark and the subtle changes of skin tone between different members of the world church? In what other way can we show the richness of language of praise, of depth of prayer life, of insights into biblical truth, of expression of theologically profound simplicities, of costly compassionate acts and of imaginative presentation of the gospel, all of which form the 'trademark' of the church empowered by the Spirit of God?

Most of all we could borrow the language of tint and hue, shade and colour, to indicate the manifold wisdom of God and the multi-coloured grace that we continue to see revealed in the world.

No two individuals or situations are the same. Each accordingly sees the shade of truth and mercy appropriate, offered by God in His continuing ministry of love to the world.

The Society again records its humble gratitude for being allowed to witness the rainbow of God's grace revealed and to participate in the tasks of His multi-coloured kingdom of love.

May the pages that follow simply illustrate how all of our human colours of faith are a reflection of the full glory of God's love in action. ■

The Truth Will Set You Free

If you obey my teaching, you are really my disciples, you will know the truth, and the truth will set you free. John 8:31-32.

WHAT IS THE truth that sets us free? Is it an idea, an ideal, a philosophical concept? Are we just thinking of the words that Jesus spoke? Surely we cannot separate His words from His life and ministry, from His death and resurrection. The truth is the truth about God's love reaching out to humankind through His Son. The good news is that when we encounter Christ His love helps us to break free from all that holds us down – from prejudice, superstition, sin and even from the fear of death itself.

Setting Free

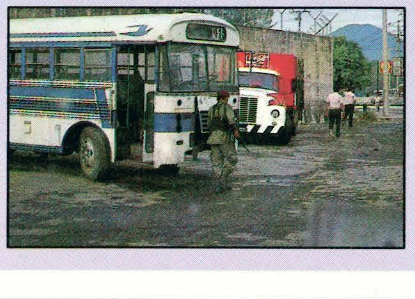
ONE POWERFUL BUT bright colour of faith is our belief that Christ has set us free. That is the story we tell as we engage in mission with our partner churches around the world.

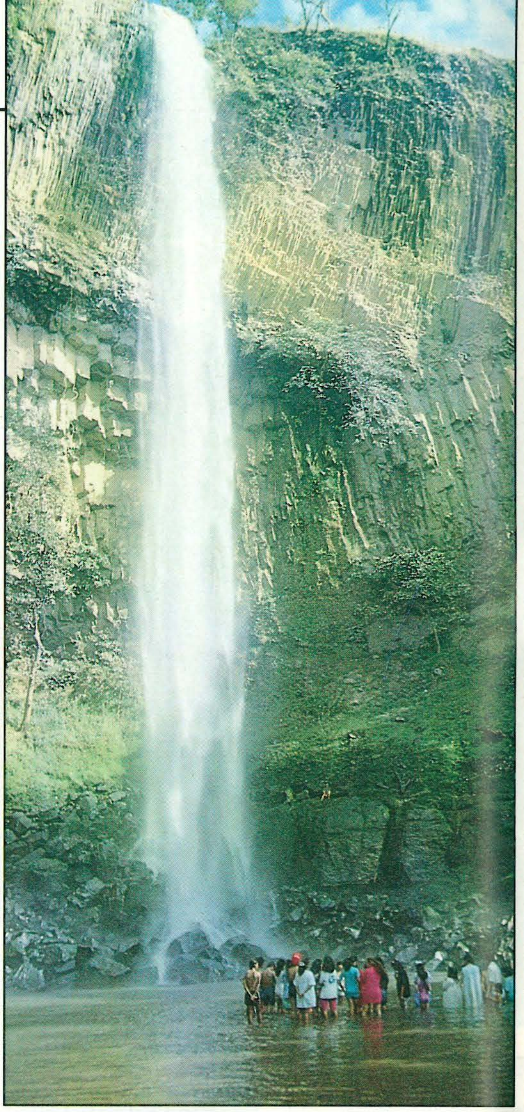
But Jesus did not win our freedom easily. Suffering and death were part of the price He paid. And as His servants today share that same good news it is not without pain and sacrifice. Witness the anguish of Christians in El Salvador as they have stood alongside the oppressed in their country, or of Christians in Nepal who have been imprisoned and beaten because of the faith.

Evangelism demands courage and perseverance in the face of fear and prejudice, even in a place like Brazil where we fondly imagine that there is an openness to the gospel.

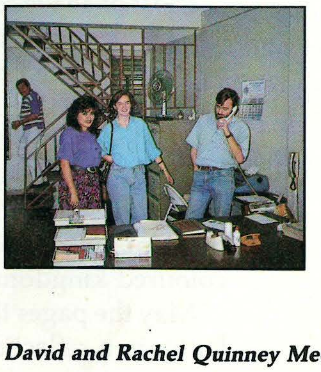
Patience, energy and a great deal of understanding are required in education if people are to be freed of ignorance and given the liberty to explore the wealth of human knowledge locked away in books.

In all of these areas, and more, BMS personnel are working alongside national Christians. Whatever their particular tasks and responsibilities, whether they are preaching, teaching or engaged in practical tasks, they are telling the story of Jesus who is 'the truth that sets them free'. ■



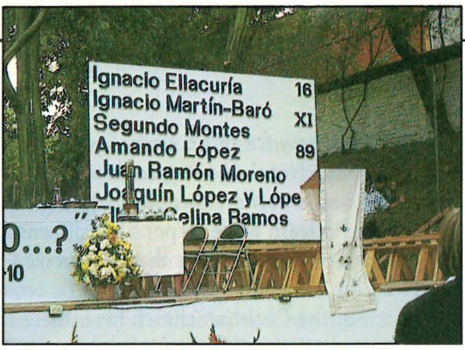


Setting Free



David and Rachel Quinney Mee

Above:
Baptism in El Salvador



Welcomed and Appreciated

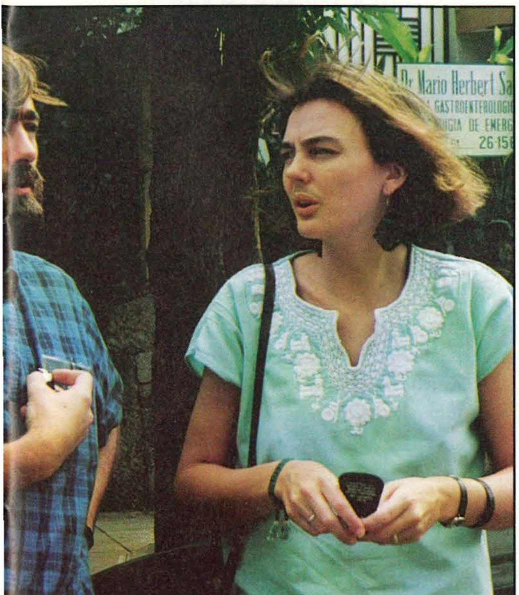
David Martin, BMS Assistant Overseas Secretary with responsibility for Central America, visited El Salvador towards the end of last year.

Above: The names of the murdered Jesuits and (Right) a memorial rose garden

'MY ARRIVAL COINCIDED with a fresh offensive by Salvadoran rebels. Once again, the rattle of gunfire, the zig-zag 'fire-fly effect' of tracer bullets and the crunch of bombs was the backdrop to several of my evenings in the city, sometimes going on for five or six hours at a time.

'According to most analyses, this offensive was to encourage the armed forces and the government to take the peace negotiations seriously. One politician said that no one had yet left the negotiating table, despite wide differences.

'On the pessimistic side, there was talk of death squads being reformed and the Jesuit case was still unresolved. Hundreds of thousands of internally displaced Salvadorans, as well as thousands of returned refugees, do not have any official documentation and so can't vote nor legally marry.'



Most Salvadorans are probably neutral in the struggle that is going on in their country. One guess is that 10 per cent represent the extreme left, 15 per cent represent the extreme right and the remaining 75 per cent, including most of the churches, are in the middle.

'Undoubtedly, Christians are divided about the right attitude and response to the reality about them,' David Martin said, 'Churches need to become more aware of, and active about, the human rights issues in the country. Within the Baptist churches it is young people who are giving a lead but, as can happen anywhere, not every church is ready to accept the young people's contribution.

'On a couple of days I was able to go house-to-house visiting with BMS workers, Rachel and David Quinney Mee, in the San Roque community,' he said.

'This is a shanty settlement on the lower slopes of the San Salvador volcano. On the Sunday afternoon we had an open-air gathering, with friendly "ice-breaker" games, a short greeting from me and comments from the folk there – sending, through me, a "living letter" to British Baptists.

'On the Sunday morning I had preached at the Lamb of God church in Zacamil and, during an after-meeting, when they asked me questions, some members prepared a written letter of greeting for me to bring back. Both letters were simple but sincere calls for us to share with them in striving for peace in El Salvador and to become part of the "voice of the voiceless".'

Whilst he was there David Martin attended the annual assembly of the El Salvador Baptist Association (ABES) in Santa Ana. He gave greetings from British Baptists and spoke about BMS work around the world.

'I also mentioned the hoped for arrival of James and Susan Grote in 1991 and of the ways we hope to develop our co-operation with ABES,' he said.

David spent some time talking with David and Rachel Quinney Mee.

'In the local church, among Baptists generally, and in a much wider circle, they are admired and held in deep affection for their identification with the people.

'In their backyard is a small room, their chapel, set aside for meditation and prayer. It was a highlight of the visit to accompany them, early one morning, to a simple home in a shanty community where one room was similarly set out as a chapel. With a small group of Salvadorans and expatriates we shared in worship, reflection and prayer.

'This was followed by an impressive visit to local community income-generating projects which had been started as a result of theological reflection with the local Base Community.'

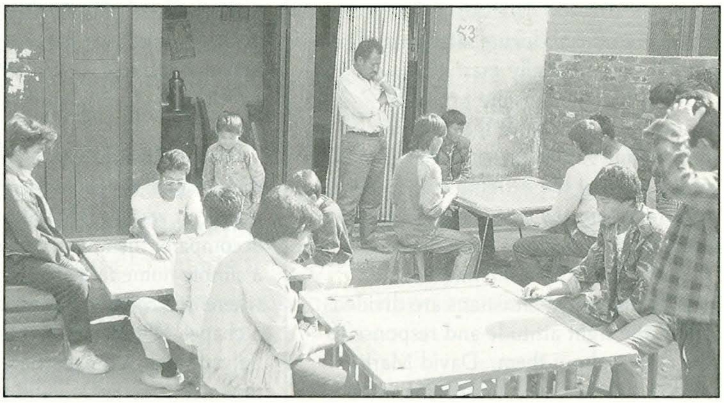
David Martin also visited the ABES Youth Protection Service.

'This offers advice to youngsters who are forcibly conscripted into the armed forces. One afternoon was spent at the orphanage run by Emmanuel Baptist Church in San Salvador. It cares for more than 80 children who are victims of the civil war.

'Our presence in El Salvador might only ever be a token one, but my visit reinforced earlier impressions that our missionaries are welcomed and greatly appreciated and that our partnership does give encouragement and support to our fellow Baptists in a nation where, politically and socially, the scene is bleak and unpromising.'

The Whole World is Changing

At one point last year, Debbie and Graham Atkinson in Nepal were reporting on the persecution of the church.



The YPF meeting at Graham and Debbie's home, and (below) young people enjoying themselves

OUR LOCAL CHURCH fellowship has had a difficult few months. The fellowship has been flitting from one meeting place to another to try and avoid rumoured police raids. Individuals were harassed by police and the whole atmosphere was one of tension and fear.

Nationwide there had been many arrests of Christian folk, imprisonment and maltreatment.

More recently things have settled down somewhat. The church has been meeting in its usual place and Easter Sunday morning was a special delight as we had a 6 am sunrise service held on the plot of land where a small church building is planned to be built.

Then by August Tim Lehane was talking about the 'revolution' in Nepal.

When we last wrote, Nepal was governed by the partyless 'Panchayat' system, very much under the direction of the King. Opposition parties were banned.

However, on Nepal's 'Democracy Day', 18 February, the opposition parties started a campaign to overthrow the government. There then ensued weeks of strikes, riots and general disruption across Nepal, especially in Kathmandu and the large towns in the south.

In April, the King announced the unbanning of political parties and an interim government took over in order to prepare a new constitution.

There has been much rejoicing and one important aspect of the new freedoms has been the right to practise the Christian faith. Many imprisoned Christians have been released and pending court cases dropped.

But there have been many interpretations of 'freedom' and 'democracy'. Workers think they no longer have to obey their employers. School children think they no longer have to obey their teachers.

Labour unrest, sweeping all across the country, has affected many United Mission to Nepal (UMN) institutions. We've had our problems at Jhimruk.

For some time, the UMN was uncertain about the future. The new five year agreement with the government was delayed because of the political problems. So there was great rejoicing in November when a new agreement was eventually signed.

'Please pray for this country,' writes Tim Lehane. 'Nepal and its people are entering a new era. People are going to have to learn to be responsible citizens of a democracy, rather than be directed by the old authoritarian regime.

'For the Christian church here, there is a need to exercise its new freedoms in imaginative but careful ways in this conservative, Hindu society.

'We need to encourage and persuade people to help build a new future and not just tear down the old.' ■

Sitting and Waiting —

that's one of the main characteristics of Non Formal Education in Nepal for Katie Norris.

IF I WERE to write a list of requirements to do Non Formal Education work one would definitely be the ability to sit and wait! That's what I am doing as I write, sitting on a verandah. It is now almost 8.30 am. We were supposed to begin at 8.

We've had a lot of interruptions with classes. First we had monsoon and everyone was busy with rice planting, followed by kodo planting.

I spent a lot of time with the women out in the fields planting. Bent over putting the brilliant green seedlings into the flooded fields, calf deep in muddy water, down comes the rains and everyone grabs a piece of plastic or *gom* – a woven bamboo and leaf cover – and keeps on working. The day's work is long, especially when the fields are far away. You leave around 8 am after morning rice and don't get home until 8 pm or later. It gives you a new appreciation of rice.

Once that work was finished we began our classes again, for a while at least. Then it was Desai, which is a big festival in Nepal. Here in Gurung country it seems to go on a lot longer and for about ten days or more people were out and about visiting.

So we began again, for about two weeks, then it was Tihar, which again in this Gurung community seems to last a lot longer than elsewhere.

Today is a *puja* day. There are often

pujas, sacrificing a chicken in the forest or on the pathway, and when you ask what it's for, at times, no one seems to know.

They've just arrived — 9.30 am! So now all we have left is half to one hour as I have some other work to do. I think it's hard for them to realise at times that you actually have other things to do, especially when you have no land to work on.

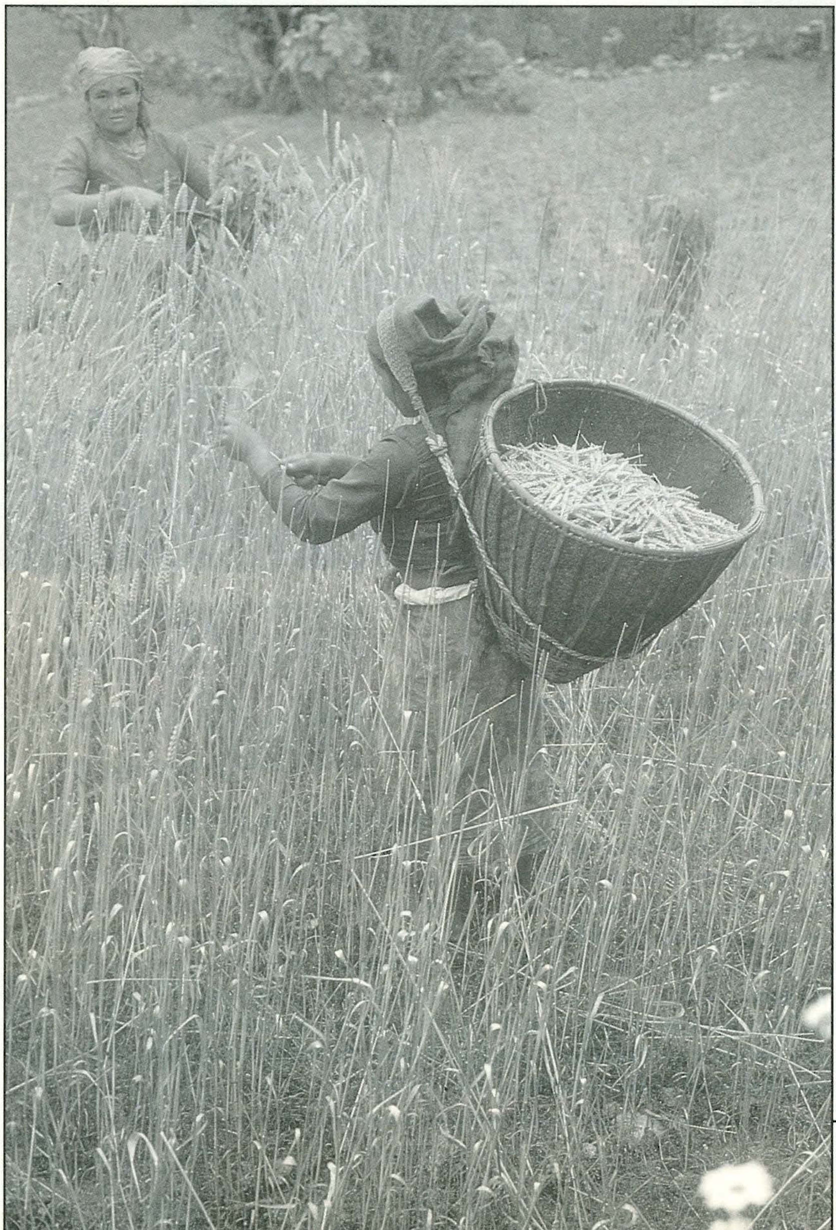
For some of the women it is difficult to get away from the house. Sun Cheri and Dil Maya in particular always seem to have a lot to do. Both of them have husbands who work away from the village and in-laws, who are elderly, so they have a heavy work-load.

Now I have come over to Gaira village to Sun Kumari's house. She is doing some crochet work, making small bags. There are also some others in Gaira, Gankhu and Baspur doing this work. It brings some income into their households.

Quality control is hard, trying to get them to realise the work needs to be of a certain standard. You feel bad, after they've put hours of work into it, to say, 'It's not enough.' But what can you do? In Sun Kumari's case she is an unmarried mother so it gives her some money to provide for her son.

It is not always easy living in Baspur. No other westerner has lived here before so everything I do is of great interest. Every time I step out faces peer from all sides. Some days that is hard.

Hasta Kumari, my neighbour, is great and we have good contact. She loves to laugh and always has lots of energy. She has had lots of problems but through it all she smiles — with her two front teeth missing! In the family there has been a lot of sickness and then a few months ago a leopard killed four of their goats. That was quite a blow since they had been bought with a loan, which still has to be paid back, and they have four less goats to breed from. ■



The Battle is Spiritual

David and Sue Jackson report on the mission held in Realeza, in the Brazilian state of Paraná, last November.

IT WAS A blessing to us all and to many outside the church as they came to hear the Gospel for the first time.

In the schools the interest was overwhelming, but unfortunately the parents of the teenagers were not keen, on the whole, for their youngsters to have further contact with us.

Some, however, were allowed to come, and these, along with other contacts made throughout the mission, are being followed up still. Definite decisions were made and we are hoping that some of the new converts will soon be baptised.

We are constantly aware that the battle here is in the spiritual realm, and the enemy uses all kinds of ways to try to prevent the growth of the Kingdom; both from within and without.

During an open-air meeting, with mainly children present, we were threatened by a man brandishing a knife. God is able to use these attacks for His glory, as we saw the crowd grow larger and so more people were able to hear of the all-encompassing love of God.

Many of the church members come from what could be called 'unsavoury' backgrounds . . . this has constantly led to gossip and lies as people have tried to discredit the present sincerity of converts who in the past were notorious for their sins. This causes hurt and bitterness among the people who are being attacked (often by their own relations), and so great wisdom is needed from the Lord to bring about reconciliations.

For some months last year we shared our home with Gelci, a 20 year-old unmarried mother and her 11-month-old baby, Leandro. Gelci works part time and studies at night to complete her education.

She was not a believer, but was open to talk and sometimes came to church with us. Praise the Lord that she has now made an open commitment in spite of the persecution from her family. ■

Living With The Community

Maria Josefa Hernandez or Josefita as she is known, is a former BMS scholarship holder and is now doing a fine job amongst the children and families in a dangerous situation in El Salvador.

'I AM WORKING and travelling around Morazan. Here life is so different from the city. There is no post office or means of communication, but there are violations of human rights and a lot of repression both by the army and the guerrillas.

'People are afraid to denounce injustices while this situation continues.

'I am working with the pastor and the congregation at Guatajiagua, a small rural town with a population of about 5,000. It is surrounded by villages which are controlled by the guerrillas and is very much affected by war.

'It is not easy to develop our work freely but we are happy to help others, especially people in need. The church has a small membership because some of the members have emigrated to the US or to San Salvador. However the pastor is working along the lines of education and conscientisation of the people, beginning with reflections on Baptist identity.

'There is a school in Guatajiagua which teaches up to "bachillerato" – education before entering university – but school hours are very irregular. The teachers dismiss the children early or suspend classes altogether for long periods of time. Some children and adolescents do not go to school because their parents cannot afford to buy their school things. Others work with their parents making clay pots which they then sell as their source of income.

'Most of the people depend on the making of clay pots, work which they normally carry out in their own homes. Others attempt to cultivate the land but are often frustrated when their harvest is bombed and robbed.

'The health of the people is precarious. The most common illnesses are diarrhoea, parasites, fevers, infections and malnutrition. There are also many injuries and mental problems linked with the war.

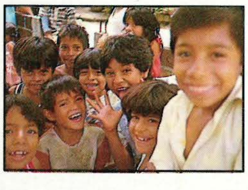
'A doctor holds a short surgery at a government clinic twice a week. If people need more serious attention or emergency treatment they are taken to the hospital at Gotera – if transport is available.

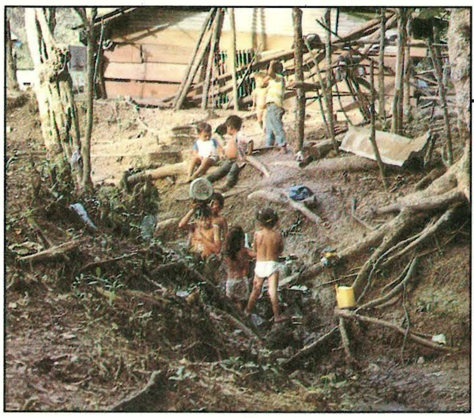
'Two pharmacies have some medicines, but not everything needed. Many homes are without a source of drinking water, which has to be carried from the river. This increases the level of parasites in both children and adults.

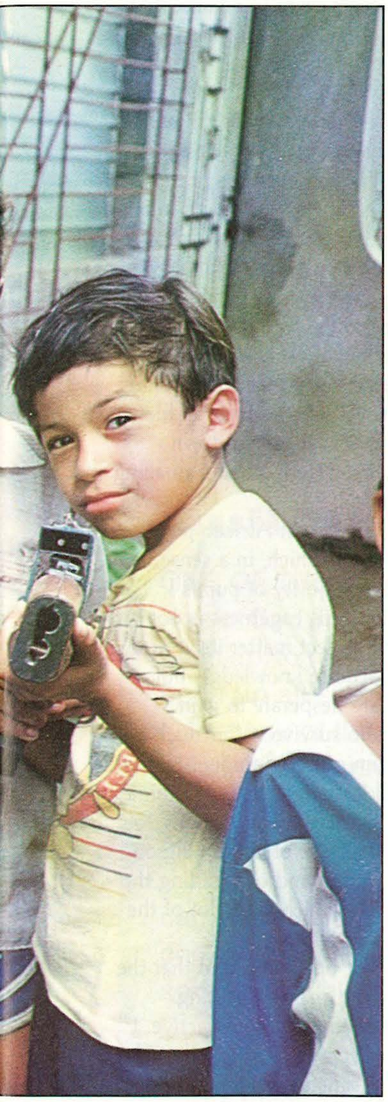
'Let me tell you about the work which I have begun. The project is the Baptist Association of El Salvador's Children's Centre for Reconciliation and Rehabilitation. Our strategy is to live in the rural community and initiate a new experiment to guide our Baptist churches in being mediators in the seeking and building of justice and peace in our nation.

'We also want to work strategically through the Baptist Church as a place of reconciliation between Christians and non-Christians, initiated by contact with the children, but which, in the end, will affect the whole family.

'Immediate objectives are to live with and get to know the community and their needs and make a general survey. I would also want to hold general community sessions to liaise with the local people and to plan recreational and educational activities with the children. I want to run a series of reconciliation and peacemaking activities appropriate for children and to formulate self-help projects such as education, agriculture, skills workshops and leadership training courses.' ■



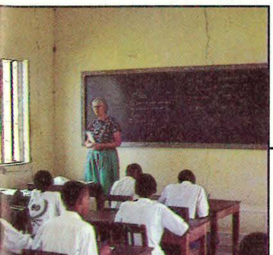




Left: Guns are no mere playthings in El Salvador!

Was it Easier this Year?

asks Janet Claxton about the teaching at Upoto Secondary School, Zaire.



IN SOME WAYS school has been a little easier this year in that I knew what to expect. Or did I? In the absence of a teacher of English, Alison Dutton and I have had to help out. She is coping with the sixth year classes and I'm having a go at the fifth year. Because there has been no English teaching since November 1989, the task was made more difficult for us, but at least I was able to get some textbooks sent up from Kinshasa.

My timetable was already full, so I had to give up two of my Maths classes – but supervise the chap who has taken them on!

The deputy head left us in the lurch when after a late return to school, seven weeks into term, he decided he was returning to Kisangani a week later – a result of family pressure.

I have had to take on his sixth year maths class – another new course for me with too little time to cover it, as by this time they had missed the first quarter of the year. I've also been made responsible for organising a 'pedagogic cell' for teachers of maths and technology. I suppose we would call it a type of in-service training. This has not yet got off the ground as we were only given details shortly before the exams.

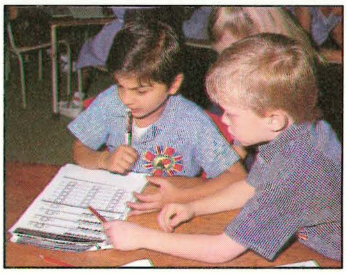
Alison and I managed to collect together enough books in French to make a little lending library possible for the sixth years. It has proved popular with many of the staff. There are no opportunities for obtaining reading matter here, so even our limited collection is very welcome, while the idea of reading for pleasure or even to broaden one's knowledge for study purposes is foreign to our students.

We also wanted to start a Bible study catering for young people and providing an opportunity to discuss everyday problems and how the teaching of the Bible can be used to help us. So far we have only had one session and that proved to be so different from what we had anticipated that we will need to rethink our approach. Over 100 children of all ages (so probably 12-24) squashed into the classroom. I only noticed one with a Bible although the small supply of French Bibles that I had for sale have now all been sold.

Although even here the effects of the war in the Gulf are felt, as together with the disastrous economic situation in Zaire, the price of a litre of diesel has gone from Z650 to Z3700 in three months, pricing it beyond the reach of most people – which means that Upoto can no longer afford to run its electricity generator.

Basic foodstuffs, too, have rocketed in price making life very difficult for local people and the boarders in school got very little to eat as term neared its end. Despite their hardships, some of the local people have been most generous in bringing gifts to help feed the boys – fish, eggs, pineapple, tomatoes and a duck that is still wandering around the garden awaiting its fate. I can learn a lot from the generosity of those who are prepared to share the little they have. ■

A Tremendous Opportunity



THE ZAIRE BRITISH Association School in Kinshasa, which teaches children of many nationalities, is on the same site as the International Protestant Church which has both an English and a French speaking congregation. One morning, Pastor Mengi of the French congregation, was due to conduct a service of Believers' Baptism.

'It was eight o'clock in the morning,' said Ruth Montacute, headmistress of the school.

'I asked if the school-children could watch and he agreed. We took the whole school to gather around the outside baptistry. I explained what would happen and why the man was being baptised.

'For the majority of the children and staff it was the first time they had witnessed Believers' Baptism.

'Pastor Mengi asked if the children could sing a song, so we all sang "This is the day which the Lord has made."

'It was a marvellous occasion and a tremendous opportunity for the Christian members of staff to talk to other members of staff and children about our faith.' ■

Great Fun to Teach!

'Well the majority are,' says Alison Dutton about the students at Upoto.

TOMORROW SEES THE first day of the second semester at school. I wonder what the next four months of teaching (my last before return to Britain!) will hold? I came to Zaire expecting to teach Biology and Chemistry but, this year, over half of my timetable is occupied by English.

The family that came out with me in 1988 had to return to Britain over a year ago, so the school lost its English teacher. I seem to have been landed with that role. I don't know about the pupils, but my understanding of our noble language is improving by leaps and bounds. It's hard work at times, since I've had no experience of teaching this subject, but usually enjoyable and certainly challenging.

Janet Claxton and I are the only expatriates in a staff of 20 where conditions are not always easy. I teach third and sixth year pupils, of whom there are nearly 300 (approximately ten per cent girls); there are two classes in each year.

Class sizes range from 17 to 50 and the average age of any year group is higher than one would find in Britain – the oldest pupils are 25 years old. One reason for this is that the Zairian education system demands that, in order to pass into the year above, a pupil must achieve a minimum of 50 per cent of the total points for all his subjects gained during the year in homeworks, tests and exams. Many don't succeed and must, therefore, repeat the year.

An unfortunate consequence of this system is that cheating by the pupils and bribery of teachers seem to be accepted methods of gaining marks. I have adapted to most difficulties at school, such as non-existent resources, no textbooks, teaching in French, difficult and irrelevant syllabi, packed classrooms and so on, but I can never accept this attitude amongst the students and must battle constantly against it.

Exams, which take place in January and June, are a nightmare. Pupils of different year groups are mixed up together to reduce the 'cheating factor' and, as each one enters, the teachers are supposed to check him over for hidden notes – in pockets, up shirts, down trousers, under flip flops . . . it's amazing what one can find!

One hears it said that African pupils are 'eager to learn' which, in a sense, is true, but, in the majority of pupils I teach, I find that this eagerness is not because of the subject matter itself or a real desire to acquire knowledge, but because they are desperate to gain enough points to survive within such a system. The aim of every student is to acquire the all important State Diploma at the end of the sixth form in order to have at least the hope of continuing on to further education and of avoiding the crippling poverty which is the lot of the vast majority of Zairians.

Please pray for our pupils and that the every stand made against cheating within the classroom will be effective. I must say, however, that I still get much enjoyment and satisfaction in my lessons and the students are generally open, expressive, communicative and great fun to teach.

We are fortunate to have a headmaster, Prefet Shungu, who sets the highest example and has nothing to do with bribery and corruption.

His is an extremely difficult task. Not least of his problems is making ends meet financially in the light of the present appalling economic state of Zaire. To give you an idea, when I first arrived in July 1988, the pound valued Z350; last July 1990, it had reached Z1000; February 1991 and it's worth Z6500. Prices are soaring and life for the man in the street gets more desperate with each passing day. ■

Raising the flag at Upoto Secondary School

Building Up

The World Which God Has Made

O Lord, our Lord, your greatness is seen in all the world.
Psalm 8:1.

GOD IS NOT only the maker of the world, He is the sustainer of His creation. He has placed human beings within it with special responsibilities. Unfortunately many have looked at this psalm and seen within it a licence to do what they like – to exploit, misuse, destroy. The fruits of that attitude are only now beginning to be harvested in pollution, acid rain, hunger and the greenhouse effect.

This psalm is surely more about stewardship, about the responsibility God has given to us to work with Him in sustaining and caring for His creation, in creating an environment within which all can live full and satisfying lives.

Building Up

ONE OF THE beautiful colours of faith is our belief that the love of God in Jesus Christ can work in people's lives to build them up, to recreate, to reshape them, to release potential, to open up all sorts of new possibilities.

In many of the areas where BMS works, there is rampant inflation and grinding poverty. Nutritious food is expensive and necessary health care is out of reach. The first to suffer are always the old and the very young.

We can talk to people about God's love for them, but how can that love be made real to them unless it is seen in the compassionate service of those who follow Him? So no apologies! Call it the social gospel if you will, but the love of God compels His people to enter into a ministry not only of sympathy and care but of helping them to build up their lives.

The following stories tell of the problems people are facing and the struggling and agonising of many Christians as they take their stewardship responsibilities seriously.

In some places it is in helping those who are suffering because of all that has gone wrong to rebuild their lives. In others it is working with men and women to use wisely all the resources that are available to them.

Much of the development work BMS is involved in could not be done without the vital support of the Baptist Men's Movement and Operation Agri. BMS and Operation Agri work together through the Joint Agriculture and Development Committee. ■

The Day that the Rains Came Down

– was a time of great rejoicing in Mossoró, in north-east Brazil, report Mike and Daveen Wilson.

'Mummy, what is it? I don't like it!'

It had been so long since Debbie had seen rain that she was frightened by it! For the rest of us, 3 January was a day of great rejoicing. Four rainbows arched across the sky, thunder and lightning did a great multi-media show and rain poured through every hole in broken roof tiles – neglected during the drought.

A fortnight later, it was total transformation. The dry, grey bare bush was covered in leaves and flowers of every colour. Now there was something for the starving livestock to eat.

On the way to our water hole, a tree, covered in blossom, smelt just like honeysuckle. Scattered across the bare rock in front of our house, clumps of pale yellow flowers reminding us of daffodils. It's hard to describe how exciting it is to see greenery after so long without it.

Since then, though, we have only had one other day of rain – 5 February. More rain is needed – enough for the farmers to be able to harvest a crop. Last year, there wasn't enough, and many are starving already. Almost every day, another child dies in the area.

Please pray that we will know just where and how to get involved, that we'll know our own limits and not get too worn down. One of our main ways of helping in the community so far has been ferrying the ill and dying to hospital in Mossoró (about an hour away).

Most of the local Mums do not breastfeed, in spite of being too poor to buy milk. We are trying to understand the reasons for this, and constantly encourage breastfeeding. We even had one Mum (and her family) live with us for over a month. Out of 14 pregnancies, she had one surviving child. She gave breastfeeding a go, and the baby is now three months old and healthy.

The Dad said to me, 'Now I know mother's milk is best – we have never had such a healthy child.'

The Ceara Baptists and Social Work

Iain Walker looks at the attitude to the poverty and injustice in Ceara.

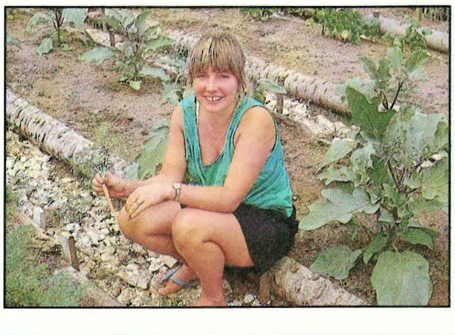
CEARA BAPTIST CONVENTION in Brazil has instituted a social work committee which will receive official status at the end of this year. This shows that the church realises it has a responsibility towards the underprivileged.

All but one of the Baptist pastors in the interior are Brazilian Home Missionaries (which simply means that they are supported centrally and also have a greater degree of accountability.

All of those I met agreed in principle with the idea of social work, but the intensity of their vision varied from place to place. In one place the social work project had grown so big the pastor had trouble finding enough time to supervise the project and be a pastor.

This is a common problem we found in church-based social work in all the denominations we have seen. He had lots of good ideas and great enthusiasm for social work, but he hadn't managed to communicate to the church how they could participate and be involved. As a result the church's vision was vague: they didn't really understand what was going on and so he ended up assuming all the responsibility and feeling very frustrated.

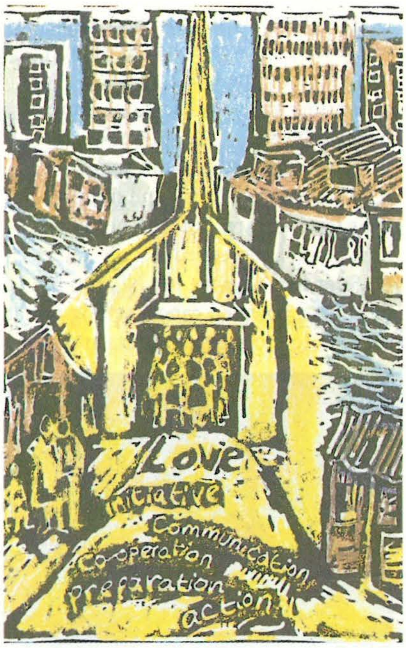
In another, the limit of the social work involvement was helping a few poor children with their homework. They said they hoped to expand. The church was well off as the pastor also ran the local supermarket and they had beautiful church buildings and a radio programme, but I couldn't help thinking some of the money spent on fabric would have been better spent in helping the community.



Above: A dry reservoir, Rio Grande do Norte, Mossoró and Daveen Wilson visiting farming families

Left: Daveen Wilson in her garden

In another church the impetus for social work had come from a church member. She had her own financial sources but other members of the church could have been more involved. Perhaps not enough time had been spent sharing the vision with the whole church as conflicts in aims on occasion has led to personality clashes.



Sarah Prentice

So, some have a problem with communication, others with priorities. These are problems which could be seen as having their source in impatience: plans not being carefully prepared and thought out before they are implemented, and a desire to see tangible results quickly and so steamrolling through.

In going to do social work in the interior ourselves therefore, we need to be aware of maintaining a good balance between preparation and action, co-operation and individual initiative. Maybe the emphasis so far in Ceara church has been too much on the latter and not enough on the former. ■

God is First in their Lives

in spite of all their sufferings, report David and Jean Perry from the Litoral of Paraná, Brazil.

THE LAST FEW months have brought real suffering to the people. A deep economic recession has meant that many firms are closing down. Wages are frozen at extremely low levels and families receiving the so called 'minimum wage' (£9 per week) struggle to survive.

Vegetables and meat have become luxuries out of the reach of many poor families. Rice and black beans form the normal diet. Small farmers who plant cucumbers, tomatoes and green beans and bananas, find themselves in problems too, because prices are so low, due to lack of demand.

People appear at our door, desperate for food, clothing or money. It is hard to turn them away, especially the children with their pleading eyes.

Take José for example. He appeared one lunch time asking for money. He is a believer and works in the fields as a day-labourer (£1.10 a day) but was in trouble; the last farmer hadn't the money to pay him, he had found new work but wouldn't receive money for seven days. His food had run out and no shop keepers would give him credit.

His story is typical, born in the north of Paraná his family used to work on the coffee plantations. A change in climate has meant much of the coffee is now produced in states nearer the equator. In place of coffee have come soya beans, and full farm mechanisation. The labourers have had to move to Rondônia or Amazonas, or down to the Litoral near us, where there is land to be had.

Arriving in Morretes, nine years ago José's father found a small area (six acres) of land without owner bordering the village dump. Without resources, he hadn't the money to buy seeds, fertilisers and sprays, vital to grow higher value vegetable crops. Instead they cut and sold the timber, planted bananas and manioc, crops which require no inputs. After nine years the soil is exhausted and crop yields decline yearly. So José has to work for others.

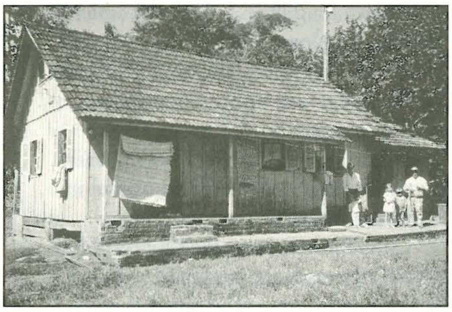
Arriving at the town dump near their house, a flock of several hundred bare-headed vultures keep a wary eye on us. They open each bag of rubbish and separate glass, plastic and metal, anything which is of value. The smell of decay and millions of flies must make such work intolerable.

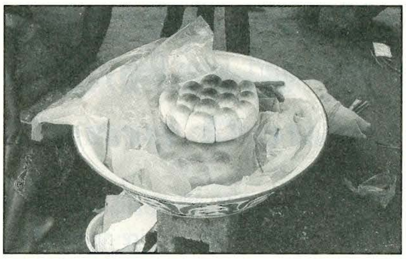
The house is just 400 yards away, next to the 'church' they have made from salvaged pieces of wood and plastic. The father lives in a wooden house and his son in a black plastic covered shack. Inside, on the earth floor rest a large bed, sacks of clothing, a small kitchen cabinet, and open fire. Nine years of work and only this to show.

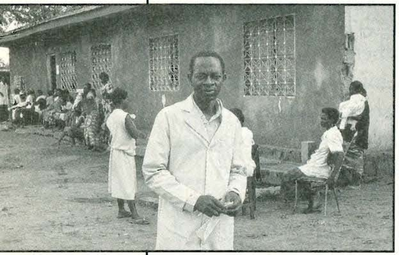
I am left questioning their theology. Is it better to build a temple for God rather than a decent house to raise your children? For them God is everywhere and dictates so much of what comes their way in life. By building this temple from bits of rubbish they were showing how God is first in their lives. They think that the more you give to the Lord, the more blessings you will receive.

The sacrifices some people make truly challenge. In Britain we have so much yet give so little, and never really thank the Lord for all our blessings. So many of our friends in Brazil are so materially poor you would find it hard to believe. Yet they are at peace and very happy.

Maybe some of this peace is down to their simplistic trust in the Lord. 'Jesus is coming soon' is a widespread belief, and then there's paradise. Okay times are tough now, but in a while we'll be with Jesus. ■







Living on Miracles

'WE'RE ONLY LIVING on miracles,' one Baptist pastor told Derek Rumbol when he visited Zaire at the end of last year.

'There's a desperation amongst ordinary people just to survive,' Derek reported. 'Prices of all goods and services are shooting up day by day.'

In July a loaf of bread cost Z40; in November it cost Z250.

'Wages and salaries for some sections of the population were being increased, sometimes doubled, but this only served to bring them nearer to yesterday's prices. As soon as traders heard that a section of the population had received a pay rise, they immediately raised their own prices, thus rendering any increase in wages and salaries obsolete,' Derek Rumbol said.

'For those who had not received any rise in pay the situation became even more beyond their control.'

The economic problems of Zaire make it increasingly difficult for the Baptist Community of the River Zaire (CBFZ) to continue its caring ministries.

Speaking of the CBFZ medical services, Derek Rumbol paid tribute to the Medical Co-ordinator.

'After a long illness, Citizen Lomembe died on 14 November. His last official duty had been to visit Ntondo and help them re-organise their administration and accounting procedures in the hospital. This was of great help to them. From there he was flown to hospital in Kinshasa where he died.

'Chris Burnett was asked by the CBFZ to act as temporary part-time Co-ordinator until April when it was hoped to appoint a full-time person to the job. Such a person is needed in order to facilitate the work of the CBFZ's hospital and dispensary programme, especially in these days when it is so difficult to obtain and despatch goods and drugs.

'Each hospital director and management committee was facing major problems in resolving the dilemma of how to increase income in order to pay the increases in wages which were long overdue and how to purchase drugs at inflated prices. In two places, at least, the doubling of salaries had to go hand in hand with a reduction by half in the work force.'

Whilst in Zaire, Derek Rumbol visited the agricultural project in Ntondo which is funded jointly by BMS and Operation Agri.

'One bonus for me was that different sections of the work at Ntondo prepared meals for me and three people from each department joined me for their meal. It was a good opportunity to build relationships and to ask one or two pertinent questions.

'The highlight for me was to see Steve Seymour engaging in dialogue with three women's representatives. In a joking, teasing way they reflected on the meagre size of manioc roots that they were now harvesting – the size of two fingers – whereas they used to be much bigger – the size of one's thigh.

'Why was this? What was the cause? What could be done about it? And so the conversation developed from manioc-root level to the whole theory of development. It was an object lesson in development education.' ■

***Top left:* Bread in Pimu market and hospital worker**
***Above:* Planting manioc cuttings**
***Centre:* Eye surgery, Pimu**

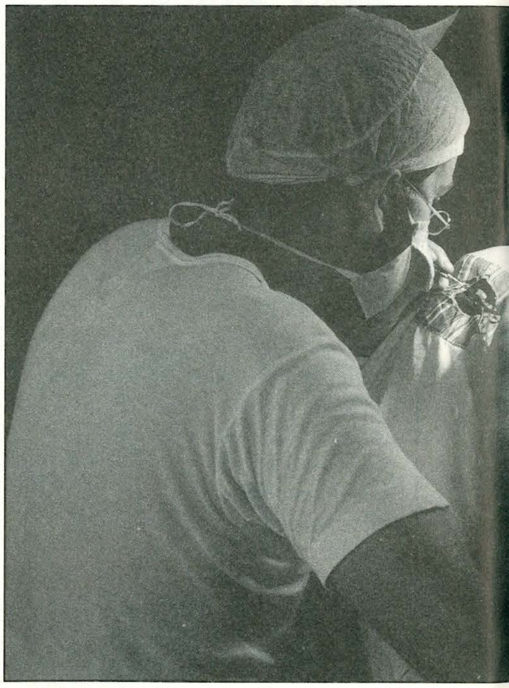
In and Around Pimu

REPORTING FROM PIMU, last year, Adrian Hopkins described an eye trip to Ntondo where 'we enjoyed the beautiful situation of the hospital beside Lake Tumba.

'Unfortunately the financial situation of the hospital was not so good and I was asked by the CBFZ medical committee to try and sort out some of their problems.

'I also managed to fit in some refresher courses to try and improve their level of care, but I do not know how much I succeeded.

'After five days we left Ntondo by out-board powered canoe, setting out at 5.45 am to cross Lake Tumba and then out onto the River Zaire, arriving at Lukolela at 4.15 pm. It was a beautiful trip although after about five hours it became tedious, hot under the midday sun and then cold when we were on the edge of a rain storm.



'At Lukolela we saw 245 eye patients and did 24 eye operations in five days, so that kept us all pretty busy and we were ready to come home for a rest.

'Flying over the town of Basankusu, one of the doctors working there asked us to stop and look at an urgent eye patient, a 15-year-old with a detached retina so we were not able to do much.'

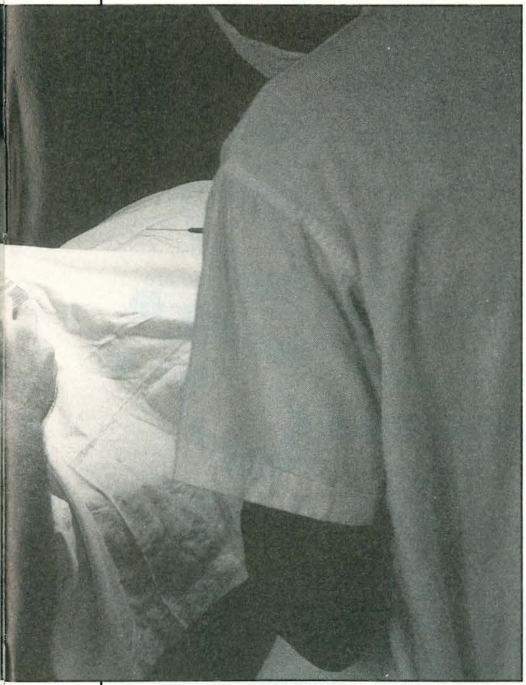
Later in the year Adrian said that he was getting a little concerned about the ongoing medical care at Pimu.

'I am now the only doctor and this has proved quite a strain. Surgery performed in August made it the busiest month for three years. This takes up a lot of time and we are planning to train two nurses to handle much of the routine stuff. This surgery included three cases of advanced cervical cancer which we had in the hospital at the same time with two inoperable cases attending out-patients regularly.

'Meanwhile the eye-work in the region is suffering because Adrian is not able to leave the hospital for more than a few hours at a time in case of emergencies.

'We are praying hard for doctors, both missionary and national, for the future as we plan to come home on an extended home assignment in 1991.

'The end of the nursing school year in July was a happy occasion as students were presented with their diplomas, but it was tinged with sadness for those who did not make the grade.



'It was the first year of getting national written exams from Kinshasa and we were apprehensive as were the students because we did not know what to expect.

'In the event things went quite well as we worked our way through the proceedings. The external examiner was also new and having to feel his way.'

On 15 October the new Pimu Hospital was opened. The occasion was a time for praise, thanksgiving and celebration when at least 14 people came to faith. ■

A Lot of Faith and Hard Work

PASTOR GBAMO IS in charge of the district centred on Yakombokoy, a village about 50 miles from Upoto in Zaire.

'He is a man of vision and commitment seeking to improve the way of life for his parishioners in body, mind and spirit,' writes Janet Claxton.

'He has built the church up from nothing, and this includes the actual building of his own house and the church building as well as the fellowship of believers.

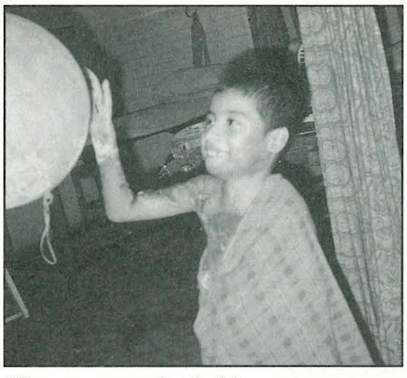
'Buildings are in semi-durable materials – mud bricks instead of wattle and daub – and he is now encouraging the villagers to build better houses. We visited a site near a suitable source of clay where bricks are made and an experimental firing had taken place. Now they plan to fire some 2,500 bricks at once.

'We trekked into the equatorial forest to see how they plan to obtain wood for buildings and furniture making. A huge tree had been felled and cut into three sections. A deep pit had been dug and one section of the tree levered into place for sawing into many good solid planks. These would then be carried out of the forest on the people's heads.

'Back in the village, schools were being built to enable young people to gain skills in carpentry, building and, for the girls, sewing. Also a maths-physics section was planned which would enable successful students to go on to a technical section of further education only about 40 miles away.

'Pastor Gbamo's family grow most of their own food too, including rice and coffee. We were warmly welcomed and very well fed, even though a district meeting with about 20 delegates, who also needed to be fed, was going on throughout the three days there.

'In addition to these practical projects, the church is flourishing, the teaching and preaching being made relevant to the way of life in an African village. It is a real encouragement to see what can be done with no resources but a lot of faith and hard work.' ■



His arms were healed by surgery

I'm Beginning to Enjoy the Work

says Phil Commons about her physiotherapy work in Chandraghona, Bangladesh.

THIS YEAR HAS been a time of great heart-searching as I face up to the reality of deep poverty in the lives of so many here.

One man, whose son was badly brain-damaged following an accident, asked me if he could take a ball from our department back to the village to continue the activities we had started in the hospital.

'I can't afford to buy one,' he explained.

I knew that was true because he had only been able to afford to eat rice every second day in order to stay at the hospital with his son. So I was thrilled when this same man greeted me in the hospital with a warm handshake and told me his son was improving and could now speak a little.

As I become familiar with the leprosy work, I am beginning to enjoy it. We are now equipped to begin using puppets in health education, but I think I'll have to take a non-speaking role, initially.

In the General Hospital at Chandraghona the patient numbers are decreasing partly because of the need for an experienced surgeon, but of the cases referred there are those that are a delight to treat.

There was the little boy who was an untreated burns case who had healed by forming two 'wings' of flesh connecting his arms to his body. His arms were released by surgery, but we enjoyed the treatment as much as he did. ■

Health in the Broadest Sense

Sue Headlam reports on the community health programme centred on Chandraghona in Bangladesh which both BMS and Operation Agri support.

WE HAVE BEEN encouraged by the beginning of the health programme for the Hill Tracts. The British High Commission has loaned us a Land Rover to help with our village work during the monsoon season and this is a great help.

We have started to work in two areas of the Rangamati Hill Tracts, mainly with immunisation, eye screening, health education and treatment of illnesses.

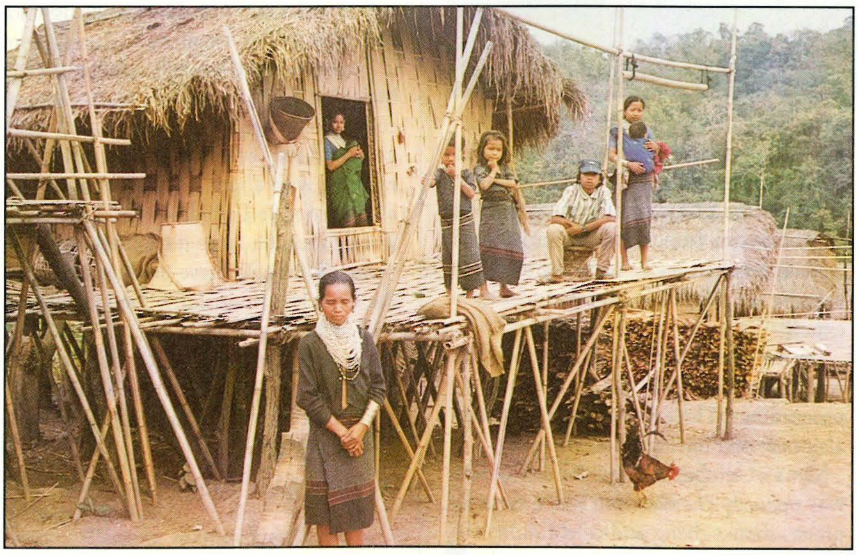
We also plan to go to a remote Tiperah village in the Banderban Hill Tracts and work there. This follows on from our visit in February 1990.

Long distances are involved and there is some uncertainty about security, but we believe that this new work can be of great value to these tribal people who have no medical facilities at present. A weaving sub-centre has been established in Faruk Para near Banderban to help with our orders.

The weaving project is a continuing source of encouragement. I believe that out of all our activities this has contributed most to improved total health. The 28 women involved have developed tremendously as people and in their awareness. They now have savings scheme which they can borrow from in times of need. This releases them from huge debts to money lenders.

We are also exploring the possibility of supplying our cloth to the BMS for the Bi-Centenary celebrations.

Looking to the future, the Community Health Programme is planning the introduction of poultry rearing in women's groups. So soon I shall be sharing in the vaccination of hens as well. We are also helping with a survey on the benefits of chemically impregnated bad nets to reduce the incidence of malaria which is rampant in the Hill Tracts and a major cause of illness. ■



In the Hill Tracts of Bangladesh

Cheerful Despite their Disabilities

Leri Morgan-Wynne spent six months working as a volunteer at Vellore in South India.

EVER SINCE I was quite young I had the idea that I might go abroad to work. After school and college I tried several times to go abroad, but it never came off. It wasn't the right time. Then after I had been working for about 18 months I thought I would try again and so I applied to the BMS.

So I found myself as part of a team of occupational therapists working at a children's home, in Vellore, with children suffering from cerebral palsy.

Not only did I want to work as a therapist I also wanted to experience a different culture and to share with Christians living in that situation.

I realised that I had a very privileged upbringing by most people's standards and I wanted to talk to people who had been brought up in a completely different way from me and also were Christians.

Perhaps I was not as useful as I thought I was going to be. It was arrogance on my part to think that I might be. It took me quite a long time to find my own little niche in the children's home. But eventually I did and was able to work alongside the Indian therapists.

It was also very interesting to live in the school. I was the only westerner and shared accommodation with the helpers who were there 24 hours a day looking after children who were from a completely different caste background.

Although we had a language problem, it was interesting to talk to them and to see how they worked with the children and how they put their faith into action.

The memory of the children will always stay with me! How very motivated they were! What very cheerful children despite their disabilities! I was amazed.

To begin with I was home-sick but when I looked at the children who were also away from home and who had physical disabilities which prevented them from going out, I really enjoyed them.

There are 52 children in the school. All except one live in the school and are looked after by about a dozen helpers who live there permanently.

Six teachers come in during the week and on Saturdays. They take five different classes.

There are, or there were, three therapy staff when I arrived and they are hoping to get a few more.

During the day the children have their ordinary lessons in the classrooms and then they are taken out to have their therapy sessions.

Most of the children are physically handicapped, but that varies an awful lot. There are three different types of cerebral palsy and all three types are represented in the home. It ranges from mild, children who perhaps are just affected in their legs, to those who are affected in their arms as well. Some have mental handicaps, so there is a wide range. ■

Financial Report of the Baptist Missionary Society

Let's Have No More Deficits!

THAT'S OUR AIM. Last year we asked the churches to increase their giving by ten per cent and they matched it – almost. But since we knew that would not be enough, we were prepared to take something out of our reserves. In the end that amounted to £483,040.

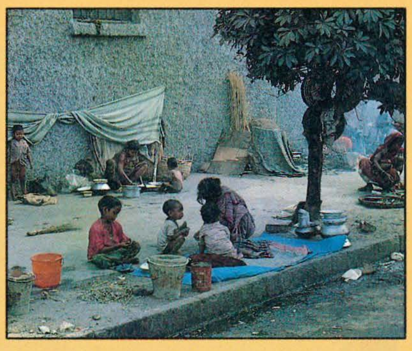
If we did that every year we would soon have nothing left, no more reserves to fall back on. So this year, seeking God's will as we are faced by many challenges to work in new areas, we have tried to be more realistic.

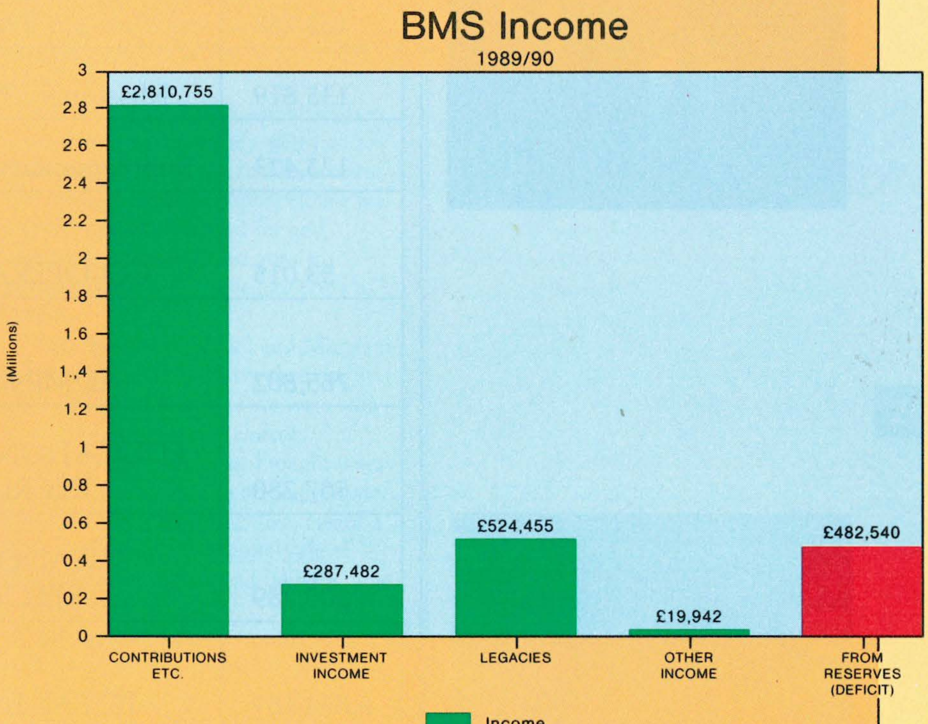
Will the churches share our vision by giving in support of the work? That's the question in the mind of BMS treasurer, Arthur Garman.

'I said last November that we could no longer budget for deficits and that we had to set a new appeal figure of 16 per cent. But at the moment, our giving is not matching that. Unless we take this seriously I fear that we shall have a deficit every year.

'If our work is to continue and the new work that we have been talking about begun, then our churches have got to take the matter of giving very seriously.

'The BMS is the overseas arm of our churches. It is not something that is just added on as an optional extra, it is part of our work as churches. BMS is part of us and if we don't support it who will?' ■

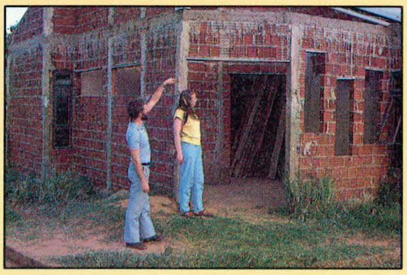




INCOME

31.10.89		31.10.90
2,558,159	Contributions and Donations	2,810,755
217,001	Investment Income	287,482
378,789	Legacies	524,455
5,459	Other Income	19,942
3,159,408	TOTAL INCOME	3,642,634
694,781	From reserves	482,540
3,854,189		4,125,174

EXPENDITURE



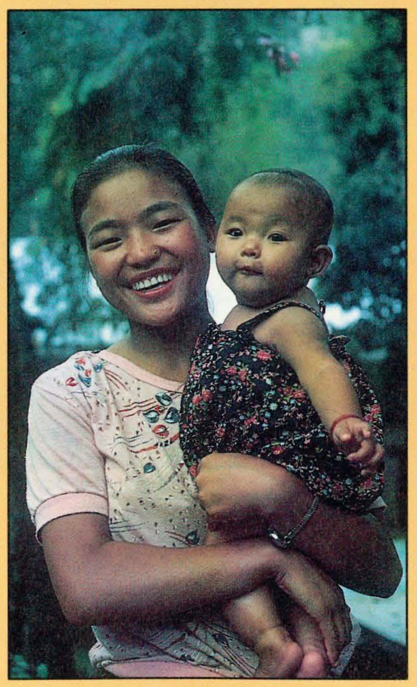
	OVERSEAS	
1,506,278	Direct Overseas	1,623,432
300,000	Building, Equipment, Transport	493,274
182,283	Training	202,352
135,819	Missionary Retirement costs	151,658
123,423	Supplementary Services, Grants	96,755
53,015	CO-OPERATIVE WORK	36,355
785,802	ADMINISTRATION	849,569
567,280	EDUCATION, PROMOTION RECRUITMENT	651,078
200,289	HEADQUARTER'S RELOCATION	20,701
3,854,189	TOTAL EXPENDITURE	4,125,174

Targets and Deficits

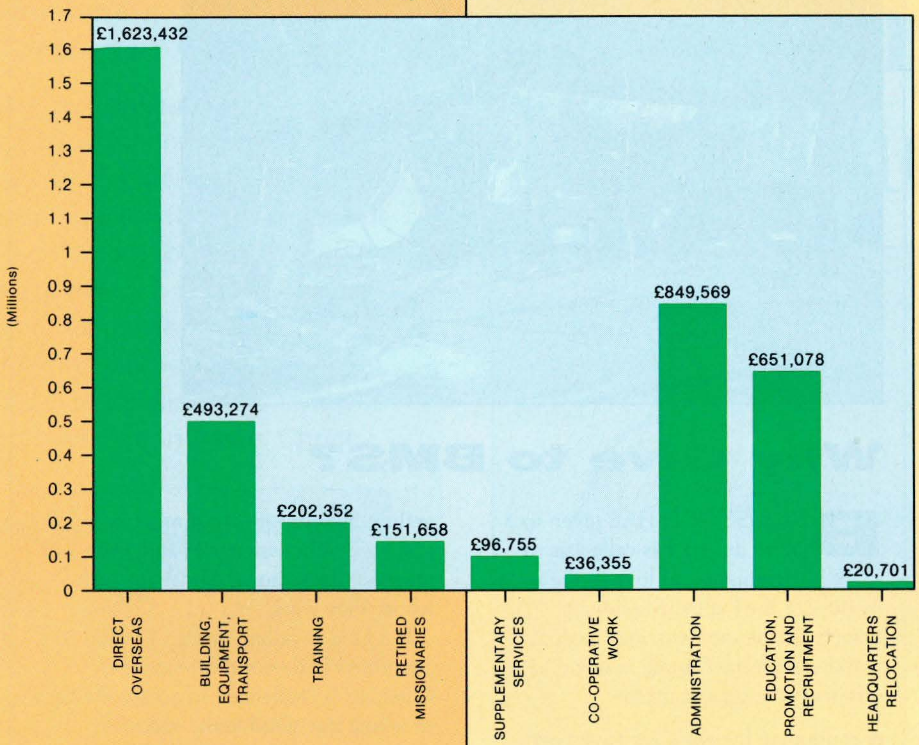
WE ASKED FOR a ten per cent increase in giving, and you gave us a ten per cent increase – well almost, 9.9 per cent in fact. It is a marvellous result when you remember how far behind we were in August last year.

'We were saying that the increase in giving was only half a per cent, and that we weren't going to achieve our target unless there was a big increase,' said BMS treasurer, Arthur Garman when he reported to General Committee. 'Sure enough, our warning that we would have to cut back our services, our number of missionaries, our areas of work actually brought in the money in large amounts to achieve this very praiseworthy result at the end of the year.'

Unfortunately this did not prevent the BMS ending the year with a deficit. The total income for the year was £3,643,634 but expenditure was £4,125,674, which means that £483,040 have had to be taken from reserves.



BMS Expenditure 1989/90



'Normal overseas expenditure was not very far off our budgeted figure,' said Arthur Garman.

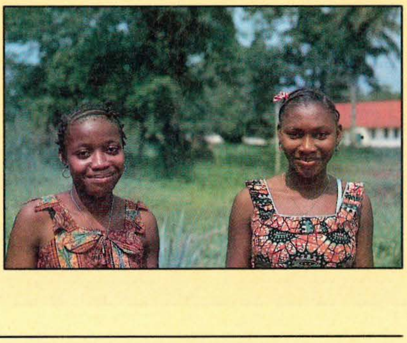
Because of a new way of presenting the accounts an extra sum of £163,000 is shown as having been spent on Buildings, Equipment and Transport. That has certainly added to the deficit figure.

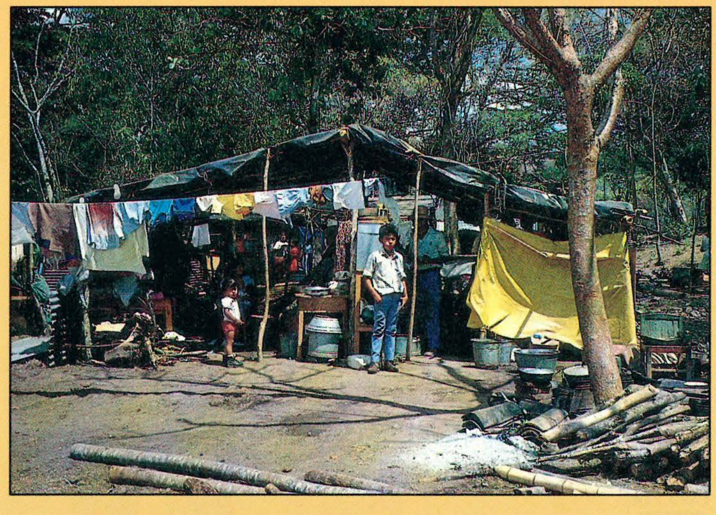
'But we spent more in administration, mainly because temporary staff had to be employed in the finance department. The service charge to Baptist House was higher than we'd allowed for and committee expenses have gone up because of the extra travelling costs to Didcot.

'Two choirs from Brazil and Mizoram incurred extra costs which were not in our original estimate and we were still paying for the move to Didcot.

'I don't think any of us thought it was going to take so long to sell our London offices and that has, of course, meant a loss of interest on the capital sale of these premises. So we end up with quite a considerable deficit.'

The **Birthday Scheme** continues apace, with new birthday cards and offering envelopes being taken up by the thousands. Through the scheme during the last year nearly £170,000 was raised for medical work. ■





Why Give to BMS?

BECAUSE GOD HAS given us a job to do! He has called us to share in His mission of love to the whole world. For the Baptist Missionary Society, at the moment, that means working with the Church in some 14 different countries. It means:

- continuing the work we have begun
- grasping new opportunities in the areas where we already work
- answering God's call to work in new countries like Belgium, Nicaragua, Italy and wherever He leads.

IN WHAT WAY SHOULD I GIVE TO WORLD MISSION?

Can it be other than sacrificially? When we remember the way Christ gave Himself for us, when we remember that the cross speaks of the anguish and sacrifice of God's love for the world, can our giving be without cost and pain?

Many, of course, are giving just like that. Read through the pages of this year's Annual Report and see how much getting involved in world mission is costing BMS missionaries and, even more so, the national Christians with whom they work.

But God is calling every Christian to a commitment to world mission. Every Christian is challenged to accept the cost of telling the 'good news' today.

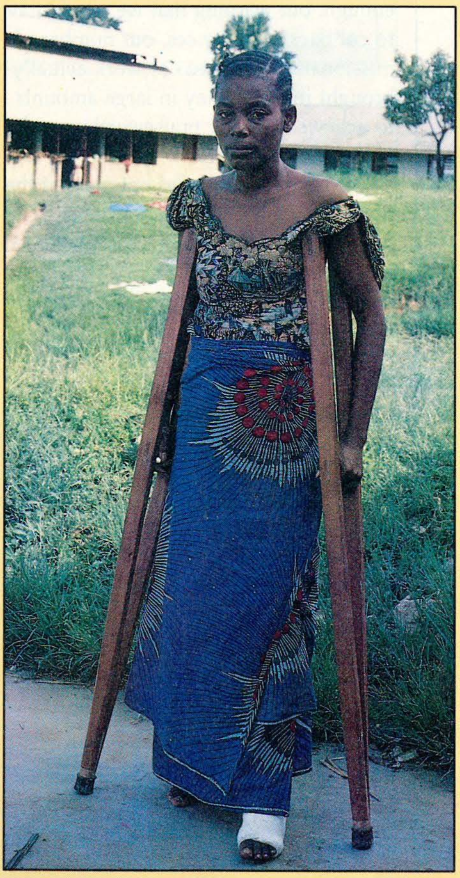
On one Sunday in March, Baptist churches in Kinshasa, the capital of Zaire, took up a special offering for the BMS 'our mother church, because they are facing a deficit'. And that in a country of extreme poverty and raging inflation.

Sacrificial giving? Do we know what that means for ourselves?

HOW CAN I GIVE?

You can give in several ways, some of which we have listed below. If you would like us to send you more information, please tick the relevant boxes and return to:

The Baptist Missionary Society, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon OX11 8XA.



Please send me more information on:

☐ Give as you earn ☐ Gift Aid ☐ Wills and legacies ☐ Shareholders' Scheme
☐ Annual Appeal ☐ Birthday Scheme ☐ Collecting Globes ☐ Projects ☐ Covenants

I enclose a gift of £ .... for the work of World Mission through the BMS

NAME ....

ADDRESS..

.... POST CODE ....

Bringing Together

All One

There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. Galatians 3:28.

IS THIS ONE of those 'lip-service' passages that we all acknowledge as right with our minds but find very difficult to accept with our hearts? Here Paul is dealing with basic human emotions. We identify most easily with our family, our tribe, our nation, our race and face other groups with friendly rivalry or even downright antagonism.

We don't even get it right within the Church. Our denominational boundaries and exclusivities are a scandal, especially when we are engaged in mission and trying to make known the reconciling love of God in Jesus Christ.

Bringing Together

IF WE COULD think of a colour to denote reconciliation it would surely have very restful qualities. Peace is what so many in this world are longing for. In Angola, war has gone on for over 30 years. In Sri Lanka ethnic divisions have been tearing the island apart. Yet in both places Christians have been trying to exercise a reconciling ministry.

The churches in Sri Lanka can show, as they do, that Tamil and Sinhalese can live and work together – they are there in many congregations side by side.

In Angola, we are told that the word of the Church is now the only word that people will trust. Church leaders have now been invited by the government to speak from time to time in the national assembly. This they do and have been challenging political leaders to sit down together to work out a peaceful future for their country.

'Neither Jew nor Greek, British nor African!' It is not so easy to work within another culture, to understand it, to communicate to people who think differently. And if we find it hard, what about those who visit us and return home with many misconceptions about our country and our churches?

The BMS has been examining ways of working more closely together with other Christians. This ranges from co-operation with the home Baptist unions to ways of working together in cross-cultural mission with our partners overseas. The Society also relates to other denominations both through the Conference for World Mission and in links with the Evangelical Missionary Alliance. ■

Calls to Repentance

LAST YEAR, TRINIDAD, an island with a tradition of mutual tolerance, experienced an attempted coup.

'It began on 27 July with an attack on the Police headquarters in Port of Spain, the invasion of the Red House (Parliament building), and the seizure of Television House,' reported Peter Brewer at the time.

'The worst of the crisis ended on 1 August with the surrender of the gunmen and the release of the hostages.

'The cause of the trouble was the surprise assault of a number of gunmen belonging to a Muslim group which has been troublesome for some time. But they never had any base of support for taking power and there was never any real chance of a revolution.

'Perhaps the saddest thing about the week's events was the outbreak of looting by rampaging gangs all over Port of Spain and the north. Whole shops were cleaned out and no doubt businesses will suffer severely.

'The religious leaders of the nation have made calls to repentance over this and in doing so we notice that they are very much calling a spade a spade. Probably as much trouble was caused by looting as by the coup itself.

'The crisis brought out the worst in some of the people. It was not just the stealing of food by the poor, which might have been understandable, though still not right, but the theft of television sets and fridges by the truck-load.

'At heart, no one wants this kind of thing. The Muslim sect which caused the trouble has no popular backing. In general the tradition of Trinidad is for mutual tolerance between races and religions.

'There will need to be a lot of reconstruction – physical repair of buildings and facilities, restoration of public services, rebuilding of international and national confidence.

'There will also be spiritual opportunities and pastoral openings. Many people need help after the trauma. There will be, and should be, a real period of soul-searching. As the dust settles we will be looking to see how we can help.'

Two months later Peter Brewer reported that life had settled down again.

'But there is still a state of emergency in force. Much is being done to encourage people to pull together as a nation, to face issues which perhaps have been avoided for too long, and to work together to find solutions.

'About 40 per cent of young people between 18 and 25 are unemployed. The general unemployment figure is 22 per cent. There is evidence of real poverty and living standards are falling in a country that has got used to relatively high standards.

'There are signs that some are becoming cynical and full of despair, especially the young people, and there is a real need to give hope and provide meaningful opportunities for the future. In real terms this means that corruption and selfishness will need to be dealt with and the new values of caring, honesty, giving and creativity be encouraged.' ■

They're Only For Looking

Problems of culture work both ways!

IT WAS HER first time out of Africa. Everything was new, exciting and very bewildering.

In St James' Park, escorted by a former missionary, she saw through African eyes and only half-understood.

'What part of these do you eat?' she said, examining a bed of brilliant begonias.

'You don't eat them. They're only for looking.'

Clearly puzzled she started to cross the bridge over the lake. Down below were geese, ducks, and water fowl of many varieties.

'But you can eat these can't you?' she asked. 'Shall we take one home with us?'

'Oh no! You'll get us locked up if you touch them,' replied the missionary hastily moving her on.

'Who owns this garden then?' 'The Queen,' said the missionary who had just seen the sign which said 'Royal Park'.

'She lives over there in that big building, but she's not at home at the moment.' The Royal Standard wasn't flying.

'No she wouldn't,' said the African. 'This time of the day she will be working in her garden!

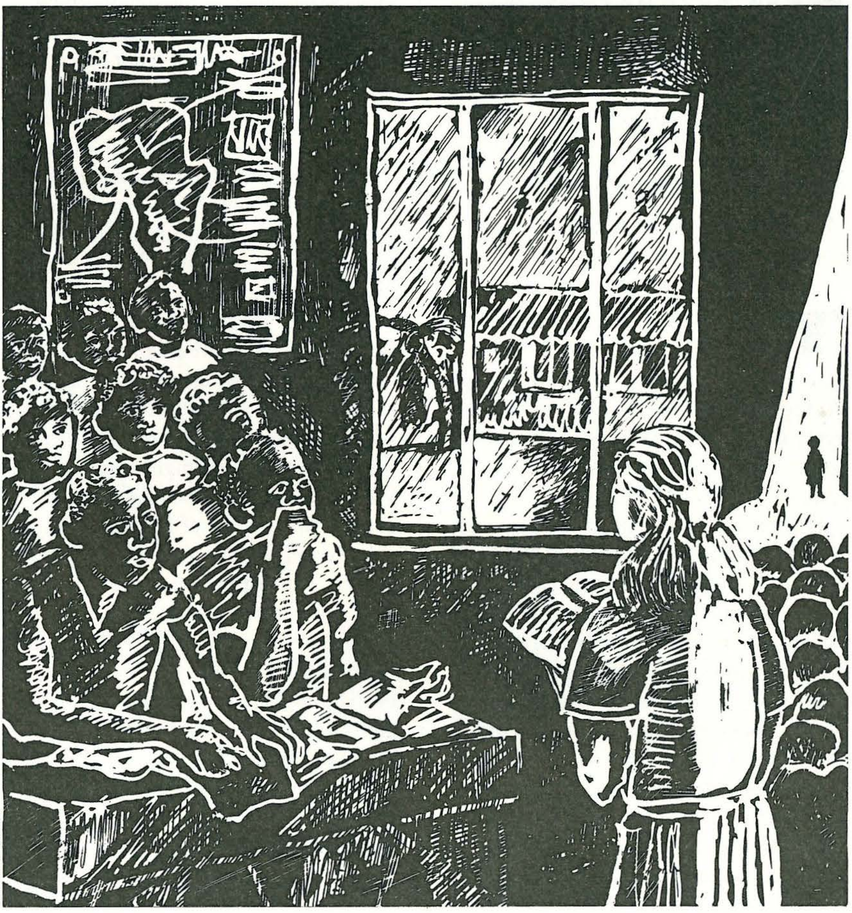
'Next time you speak to your Queen just tell her she ought to be ashamed of herself. There are so many hungry people in the world and she has this big garden and there's nothing in it that you can eat!' ■

UNION WITH CHRIST
ST JOHN 17. 20-22
DISCERNMENT
SHALOM

Above: Down-town Port of Spain
Right: A Youth camp at Marac Baptist Church. Peter Brewer is preparing material with Jenny Davies and Simon Ratcliffe, two members of the British youth team

Neither Rat Nor Bird

Elizabeth Baker, a teacher in Bolobo, Zaire, reflects on the problems of living and working in another culture.



Sarah Prentice

ONCE UPON A time a bat died in the forest. The rats came along and looked at him.

'We must bury him,' said one rat.

'Wait a minute,' insisted the chief rat. 'He has teeth and eyes and fur like us but what's this?' he said pointing at the dead creature. 'He's got wings. He's not a rat. I refuse to bury him.'

With that the rats scuttled off into undergrowth.

Likewise some birds flew overhead. They saw the dead body and one of them cried, 'Stop. One of us has met with misfortune, we must go down and bury him.'

The birds alighted near the lifeless creature.

'Oh look, what's this?' one bird asked quizzically. 'He has wings like us but he has no feathers. Oh and he has teeth too. He's not a bird.'

'No,' agreed another bird. 'We can't bury him.' And they flew off abandoning the dead bat to rot. He was neither a bird nor a rat!

This illustration has been used many times in the local church to describe the person who claims to be a Christian, but who is somehow caught between following Jesus and abandoning witchcraft, superstitions, immorality. That person is stuck between two ideals, and is neither one thing nor the other.

As a missionary one can easily feel like a bat; neither living a Zairian life style, nor a western one. Trying to identify with one set of people yet originating from another. Trying to adopt one set of values, ideals and way of thinking whilst holding onto intrinsic beliefs, traditions and patterns of behaviour.

This applies too to individual attitudes. One preaches love, patience and kindness in the morning but by noon that love, patience and kindness has been worn thin by the heat of the day.

Having been ill and therefore behind in my teaching I was desperately trying to catch up. Then whilst in the middle of teaching one particularly slow class who were even further behind than my other classes, the rain suddenly descended.

The drops beat on the roof and my voice could no longer be heard. I tried writing on the blackboard, but no one could read it as the classroom was too dark. Another precious lesson had to be abandoned and some quick on-the-spot thinking was required so as not to waste the next half-an-hour.

Some of my Zairian colleagues nonchalantly abandoned classes, others battled on. My western background wanted me to battle on.

The pupils thought I was crazy. The rain drumming on the tin roof gave me a headache. Trying to communicate above the sound gave me a sore throat. I was neither a Zairian able to take it all in my stride, nor a western teacher able to close the windows and turn on the lights. My own patience seemed in short supply, despite what I had preached.

There I was caught in a dark classroom, not a Zairian accustomed to sudden climatic changes, I was a westerner but stripped of the 101 alternatives normally available at one's fingertips. A missionary, but feeling neither loving nor kind towards these slow pupils who saw the rain as a welcome excuse not to do any work!

Thus this 30 minute episode crystallises some of the frustrations of life out here. Just when you're least prepared (perhaps tired, hot or hungry) something unexpected happens and one has to draw on all the resources that Jesus gives in order to be able to cope.

At home such unexpected events do occur, but in familiar surroundings. Usually all the necessary tools, equipment and resources are available. Each one knows how to react, what alternatives are possible.

However away from such familiar surroundings a trivial occurrence can create untold frustrations, difficulties and pangs of conscience. Knowing I'm here because I love Jesus, people expect my life to match up to that proclamation.

At home at least there are times when no one knows that you are a Christian; perhaps on a bus, a train, or walking through streets. Here in Bolobo the very colour of my skin, rather like a minister's white collar, announces that I am a missionary. I'm right there in the crucible, the arena, on centre stage with an ever-present audience waiting to judge my every performance. At least it feels like that sometimes. ■

A Franco-Portuguese Church

'There is a group of Portuguese people in our church at Versailles,' says Robert Atkins, who is ministering in France.

THEY HOLD A monthly service in their own language so I thought it would be a good gesture to learn enough Portuguese to have a go at a reading. So, every time there are dishes to be done or some cooking, the cassette goes on as well.

Our church had a dynamic Brazilian pastor for about ten years until 1987 and one of the things he did was to make a lot of Portuguese-speaking contacts. It's fair to say that many of these have faded from the scene, others have gone back to Brazil and still others have become more French than anything by a process of assimilation.

Still, the Portuguese background of the church is still significant. Three of the members of the church council are Portuguese-speaking.

Almiro is one of our musicians. He plays saxophone on Sunday morning and loves to sing (not at the same time as playing) in his sweet tenor voice.

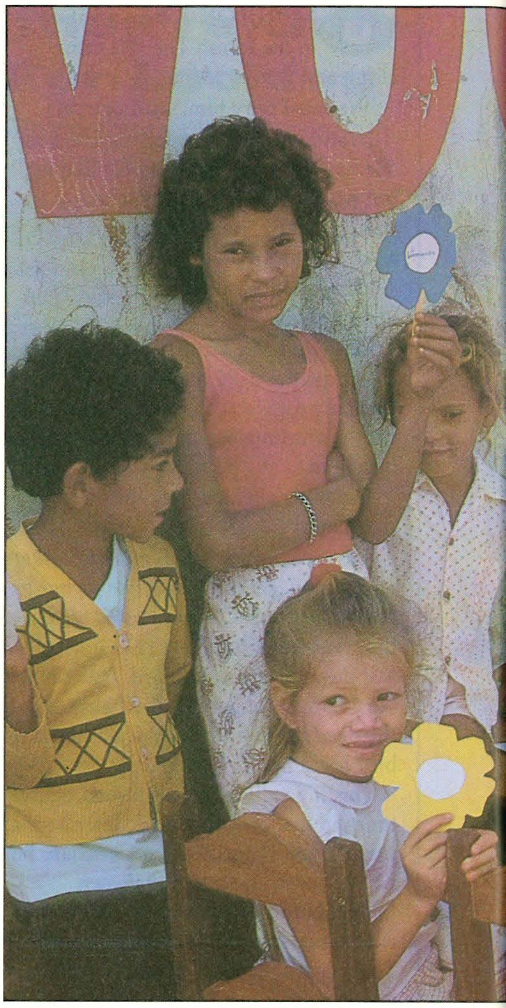
His wife, Fernanda, works from home as a dressmaker but she is musical as well as are the two teenage children.

Their daughter, Graciete, has racks of medals and trophies from her classical accordion playing! Her accordion and organ teacher is her aunt Eulalia – our church organist.

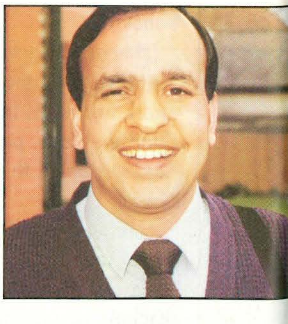
Alice and Maria both live in the Boulogne-Billancourt area just outside central Paris. They are energetic and capable young women with a gift for administration. Maria is our treasurer. She works at the Portuguese consulate in Versailles and obviously has a lot of contact with people of her nationality.

I referred to our monthly Portuguese service. The last but one time I spoke at that, I was interpreted from French into Portuguese. Hard work for all concerned! At the end of it I was told that everybody there understood French perfectly well anyway so the last time I just spoke in French.

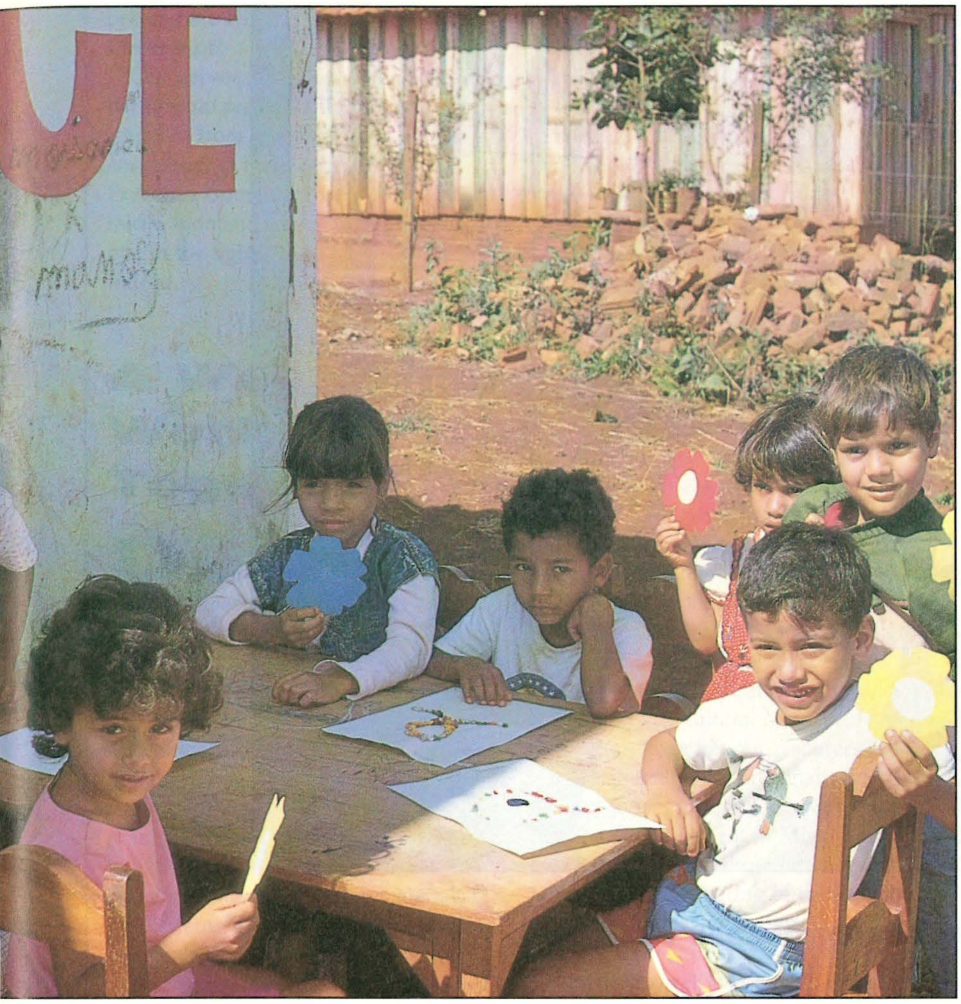
It doesn't take much imagination to realise that we are asking serious questions about the future of all this. ■

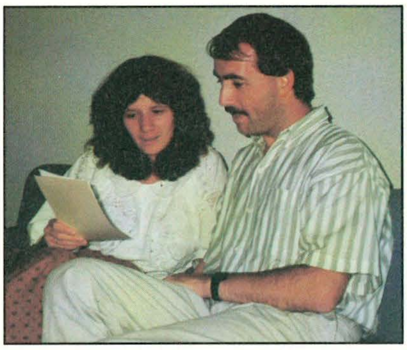


Top centre: Aeroroncho, Campo Grande, Brazil



Left: Palais de Versailles, France
Above: Ramesh Khatry of Nepal





Lesley and Jane Bromley preparing to go overseas

Two Russian visitors to Baptist House with Helen Matthews

Shades of Difference?

THE MIXING OF colours can be dangerous! While some blendings produce attractive secondary colours or shades, others result in a dull and lifeless grey — as anyone who has played with a paintbox can testify! Here was the danger, too, of the recently formed Joint Consultative Committee which brings together the Baptist Unions of Great Britain, Scotland and Wales and the Baptist Missionary Society in pledged co-ordination and co-operation. The meetings of the representatives could have been busy agreeing structures and forms of co-operation but actually achieving nothing. Thankfully we have been spared this 'greyness' of fruitless activity. Through the meetings held so far, significant action has been taken that illustrates the potential of our co-operative effort.

Contacts with overseas Christians on behalf of British Baptist churches have seen the most productive efforts to date. Joining visits on behalf of the Unions and the Society to Belgium and Italy has led to varied levels of partnership. By the Society, the supplying of personnel and support of mission work, through the Unions the sharing of literature and training programmes, the twinning of churches, the provision of scholarships. All have been able to benefit from shared youth programmes.

A delegation from the USSR came to Britain during October and, while their visit was regrettably shorter than hoped, it gave the Baptist President, Gregory Kommedant, and the Secretary for External Church Relations, Nikolai Sverov, an opportunity to meet with the Joint Consultative Council. A return visit is planned to the USSR at the end of this year to represent all the Unions and the Society in developing mission links with our fellow Christians.

Patterns of consultation have been established by the JCC so that, as far as possible, the Unions and the Society do not each act unilaterally. There is consultation about the publication of literature, about ministerial stipends and now about any implications for the Unions that may result from any possible changes in the BMS Constitution.

There is not even an attempt at a total blending of the shades of faith and service represented by the separate Unions and the Society. But they are beginning to be co-ordinated and the emerging patterns look attractive! ■

We are One in the Spirit

During the year, the BMS and the Nicaragua Baptist Convention have signed a partnership agreement. In November, David Martin visited the country to meet church leaders and to look at the work of the church.

THE CONVENTION IS beginning to make some attempt to decentralise the work. Given the problem of poverty, making communication costly for the sparse and scattered population outside of the capital, it is not too surprising that there is a feeling of separation between people in the sticks and those in Managua.

I attended the opening session of the first Regional assembly, in the Northern Zone, which is pioneering this new decentralisation. The process is seen as taking place over several years, presumably depending on how successful, or otherwise, these experimental moves are. I visited Samaria to see one of the NBC food for work schemes in operation. BMS has made a grant in support of this work. Families were committed to offer a certain number of hours of service in return for food and cooking oil. Some were offered loans to obtain seeds for the next planting.

In Samaria the tasks included structural work on a Sunday School building and clearing grounds at the church, the local cemetery and the public square in their community.

The Baptist University is facing a 40 per cent cut in its government subsidy for 1991. This means that the practice of offering free advanced education to all who are able to benefit from it is likely to be severely restricted. The leaders of this institution see their work as very important in the future development of the whole country, so they view the cuts with grave disquiet.

Similarly, the Baptist Hospital is suffering a cash crisis. It is unable to obtain a long-enough period of credit when ordering drugs or equipment from overseas. Therefore charges for fee-paying patients have to be fixed at a high level. Old and inefficient equipment is used instead of newer, more advanced apparatus.

I was able to discuss with the Convention Executive the type of personnel we might be able to supply in our partnership agreement. We also looked at, amongst other things, fellowship visits, in both directions, during 1991, plans for the BMS Bi-Centenary, our scholarship scheme and the Food for Work Programme.

In all my contacts it was obvious that there was a fund of goodwill towards British Baptists. They see us as pioneers of Baptist work there. Some people from Chester working with the Bible Society in the early decades of this century are credited with initiating what has now

become the Nicaragua Baptist Convention.

Our approach to mission and partnership seems to find a warm response from the leaders. At the conclusion of the meeting with the Executive Committee we all struck up into a spontaneous rendering of 'We are one in the Spirit'. And so it seems, indeed. ■

A Way to Work Together

DURING THE BAPTIST World Alliance Congress in Seoul, Korea, a Special Consultation was held involving the BMS and its partner churches.

'It gave to us the opportunity of participating in discussion that widened our horizons of thinking and of understanding.

Issues of living in Moslem or Hindu-dominated cultures were aired along with the difficulties of the Central American situation and the materialism of Western Europe. Narrow agendas were enlarged.

By the time we got to the end of two days of discussion, there was an awareness that to be involved in Mission is no parochial matter, but one that has a challenging world aspect. It was as though having begun by clutching a pebble of our own in one hand, we ended up needing both hands to hold on to the globe of the world. This was no mean achievement as far as those present were concerned.

Top left: Thomas Tellez, General Secretary of the Nicaragua Baptist Convention

Below: Food for work programme in Nicaragua and, far right, an agricultural project

Nevertheless, we were aware that we were not so much a collection of individuals as a group representing Churches, Unions, Conventions and a Missionary Society. Did our discussion and sharing have any relevance to our parent bodies which had sent us? We felt very strongly in the end that our time together was not just of benefit to us alone, but that it did indeed impinge on the policies and plans of our Unions and Conventions.

This conclusion was reached after we had addressed our attention to five questions. We were led in this by our elected Chairman, Rev Dr W Wickramsinghe from Sri Lanka. The questions were:

What do we mean by Mission and Partnership? What are the particular problems and challenges facing us today? How do we engage in multi-lateral, cross-cultural Mission? How do we share together our resources? Are there helpful structures that exist or that need to be created to forward our mutual engagement in Mission?

Under each of those headings, there was a general sharing of thinking and observation.

All Christians are bound by the Great Commission (Matthew 28:19) and this calls for commitment and self-sacrifice.

BAPTIST WORLD CONGRESS
TOGETHER IN CHRIST
ROMANIA
RWANDA

Churches which have been at the receiving end of the participation of others in global, cross-cultural Mission, must recognise that they too need to take part in Mission in its worldwide context.

There ought to be collaboration in Mission which goes beyond a single bi-lateral link with BMS. The needs of churches should be made known to a wider constituency of other church bodies, in order that full use can be made of the resources that are available.

Engagements and co-operation in Mission needs to be freed from seeing these things as a means of obtaining financial help.

Participation in cross-cultural Mission should be integrated with the indigenous church and not carried out as some sort of separate activity.

Prayer support is vital and churches should be encouraged to have a worldwide dimension in their prayers of intercession.

Co-operation in Mission should not lead to dependency.

When all the discussion was over, the Consultation felt ready to try and suggest a plan of action for the future. There was caution in this, because everybody realised that it is easy to be carried away by the immediate inspiration of a two-day conference and forget that not everyone is sharing in that stimulus. Nevertheless, it was felt right to make a specific recommendation:

A way should be found for the participation of all partners in the decisions which effect partnership in Mission and the sharing of resources. It was therefore suggested that a small International Group should be set up for this purpose, representing the Churches, Unions and Conventions, as well as the Baptist Missionary Society. ■

Changing and Growing

Growth

I am the vine, and you are the branches (John 15:5)

THIS IS A reminder that we do nothing in mission by ourselves. It is our Lord's work that we are about and the quality of that work depends on our closeness to Him. Our growth as individual Christians and as a missionary society depends on our willingness to submit to His training, pruning and cutting back so that we may bear healthy fruit.

Changing and Growing

WHAT IS THE colour for change and growth? Is it the green we associate with Spring and the rising of the sap? And is it tinged with some starker colours of apprehension because change can frighten and disturb?

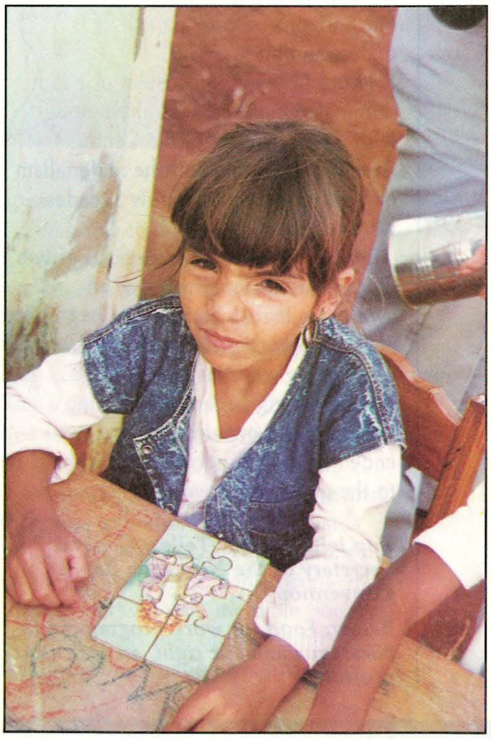
Change and, we hope, growth are the marks of the BMS at the moment. New partnership agreements have been signed with Nicaragua and Belgium and many more new opportunities are presenting themselves for work in other parts of the world. We are praying for wisdom and understanding that we may go in the direction that God wishes.

In the accounts which follow you will see that there is no lack of people who are hearing God's call to work overseas. As well as those who are committing themselves to a number of years of service, the 28:19 The Action programme for young people wishing to take a year out is proving to be very popular.

At home we are about to embark on World Mission Link, a radical change in our relating to British Baptist churches. It has not been easy to break with the well-tried, familiar deputation programme but we believe that this is the right way forward to help our churches feel part of the World Church.

A lot of hard work is being put into the preparation for the BMS Bicentenary. The Revd Vivian Lewis has rejoined the home staff, this time as Bicentenary Secretary. The 200th birthday of the Society, we hope, will not just be a nostalgic look into our history but a launching pad into the next century.

But let's not forget the role BMS has to play in encouraging change and growth within the situations where we work. In theological education, literature work and evangelism and in many other ways our personnel are playing a vital role in supporting the work of our overseas partners. ■



Laced With Opportunities

Q. HOW CAN YOU help 18 mostly scattered and often isolated congregations without the finances to call a pastor?

A. Tap the plentiful and diverse resources available through the laity.

Q. How?

A. An extension course. A programme of lay training.

'So that's what we've been doing for the past 18 months with 39 students from ten churches,' say John and Maria Dyer in Antonina, Brazil.

'We meet once a fortnight on a Saturday and have lessons from 9 am 'til 5 pm. We have been thrilled how the Lord has welded together what is a very diverse group of men and women with the purpose of serving Him better.'

'The day is laced with opportunities for worship and relaxation. We lunch together at mid-day and have a time of praise and thanksgiving before the afternoon's lessons begin. We have four lessons of one hour and 20 minutes each with a steady flow of questions and comments from the students. Altogether, it seems, just the right mixture for which the churches and students have shown their appreciation.'

'One of our students is Paulo. He started the Course in March and has made the 75 mile round trip by contrasting means of transport, including boat, bike and shanks' pony. Just to give you an idea, on his first Saturday with us he got up at 3 am to make the three hour journey by boat to Paranagua where he got the bus to Antonina. A fortnight later he left home at 6 am to cycle the eight miles of stony, mountainous road in order to catch the 7.15 am bus on its way to Guaraqueçaba to Antonina. As you can imagine, by the time he gets home at night, it's been quite a long day.'

'Then there is Nata (Nathan) who is a member of the Potinga church. He has had very little formal education. He joined the Course at the beginning of last year on a last minute impulse. He has been a great surprise and, not least, to his wife who is glowing with praise for his new found confidence in his preaching and leading worship. He consistently gets good marks and has found his place among the other students especially at lunchtime when he brings a sack full of oranges from his farm for dessert at lunchtime.'

'Another of our students is Ana Maria. She is from the First Church in Antonina and is an Inspector of Schools. Josias, who comes from Paranagua, is a retired bank official. Vera is just 15 and a member of the church in Tagaçaba. Francisco and Leonete make the long journey from Guaraqueçaba. And, just to complete the cross-section, we have Cassie, who is in her 20's and is head of the primary school in Morretes.'

'We are fortunate to have the help of the pastors of our region who give enthusiastically of their time in order to teach on the Course. This in itself assures us of a central place in the life of the churches since, as with the most things, if the pastor is interested it gets support.'

'We have been asked by the President of our Association to establish a second nucleus in Paranagua and have heard of considerable interest in having an Extension Course elsewhere in the south of Brazil. We feel we've touched upon a real need and pray that the Lord will guide us as to future developments.' ■

Mutual Support

GEORGE AND BETSY Lee are off to Sri Lanka for the third time.

'The whole process started in the summer of 1990 with a visit from Dr Willie Wickramasinghe, president of the Sri Lanka Baptist Sangamaya,' said George Lee.

'Although at the time we did not expect to return to Sri Lanka, when he asked us if we'd be available we couldn't rule it out as being in God's will.

'On his return to Sri Lanka, the SLBS asked if we would go to be an Area Missionary as part of their new scheme for church growth and evangelism. After much prayer and consultation, the confirmation eventually came to both us and the BMS that this was indeed the way the Lord was leading us.

'This new scheme, proposed by the ministers and lay-leaders of the Baptist Churches there, is an exciting and visionary one. They have divided the churches into four areas, with a missionary to be allocated to each area.

'There is much potential for the development of mutual support and encouragement within the group, for growth within and around the congregations, as well as for outreach into many new areas.'

George and Betsy Lee first served in Sri Lanka from 1962-76. They went out for a further short period of service in 1986.

'We have been allocated to the coastal area to the north of Colombo and expect to be living in the manse at Hendala. The other four churches in the area include Gonawela, where we lived for two years some 25 years ago!

'There are some fine Sinhalese ministers in these churches, all of which are Sinhalese speaking. It is a large area, mainly Buddhist, with some Roman Catholic congregations up the coastal strip, stemming from the Portuguese era.' ■

Part of the Church Again

'It was a joy once again to feel that we *belonged* in a church, both here in Udon itself and indeed throughout the whole Pakh (district),' reports Geoff Bland from Thailand.

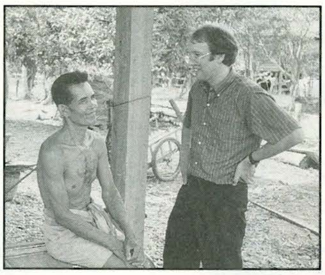
THE CHURCHES ARE small and far-flung, but they are warm and loving, and always grateful that someone from the wider church has come to visit them.

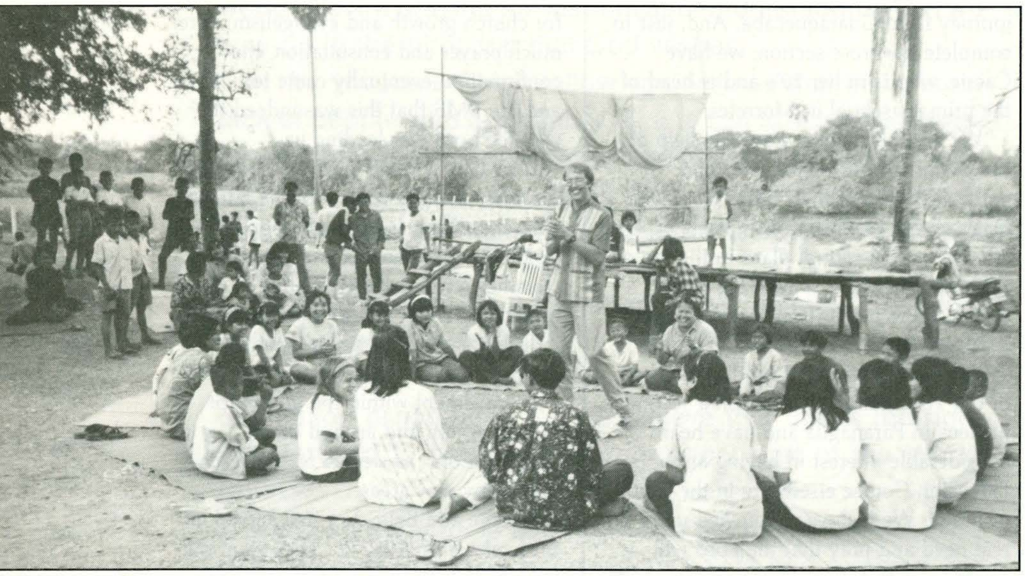
It's a joy to worship and eat together with them. Rather surprisingly, there are opportunities for folk from these churches to meet together at the centre which the Pakh owns near Udom. The pastors held a conference here a few weeks ago, last week the women of the Pakh had a conference, and this week it's the young people's turn. Unlike attending conferences in the UK, this is not expensive – everyone sleeps on the wooden floor and the food budget is 60p per person per day.

So it's a very welcome and unique opportunity to escape from the back-breaking work in the fields, and enjoy a holiday together, but with considerable spiritual profit, nonetheless. The churches face many pressures and so the mutual support and encouragement of getting together in this way is invaluable.

There are the same range of internal problems that mark church life everywhere – questions about worship, Mormon 'sheep-stealing', and family members who have fallen-out.

These are compounded by living in a predominantly Buddhist culture, and in addition to this, rural poverty means not only that the churches have very limited financial resources, but that they are affected by the population drift away from the region.

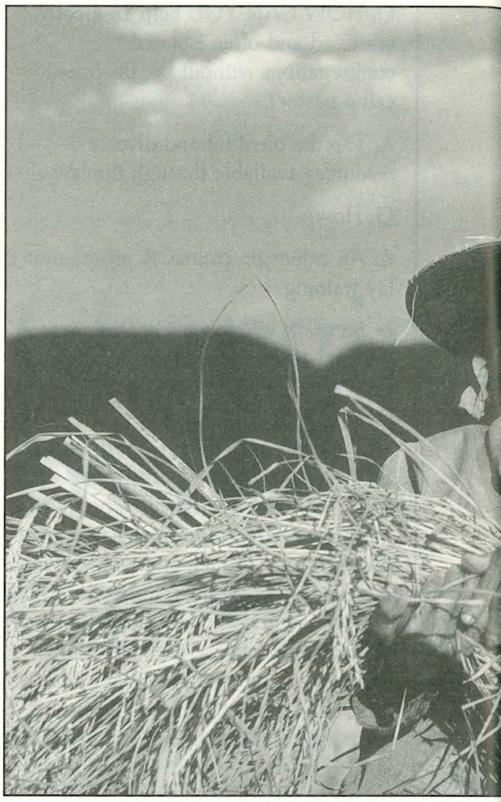




In some villages the number of Christian families has fallen considerably, while in other places many Christian men have left to work overseas for years at a time, sending money back to support their wife and family (and church).

So what is my role in all this? Undoubtedly it will be within this general scheme of things, providing additional support and encouragement, both in the village context and in the events which bring people together at the Centre.

At the moment a lot of consideration is being given to the possibility of re-opening the Bible College which previously existed at this Centre – there are many young people who want to study the Bible, but to go to Bangkok to do so is expensive, and in any case those who study there will probably not then return to serve in the church here. ■



Top left: Geoff Bland talking to a deacon at Ponetong where he works

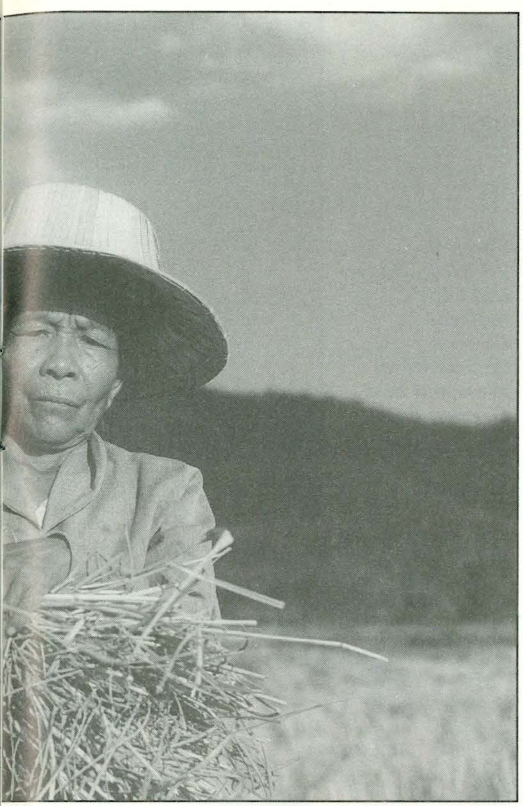
Sharing the Richness of Christian Experience

HOW DOES A church recover the dynamic, life-changing dimension of its message when the greater part of the community has responded to the Gospel already and has become accustomed to its challenge?

When a government is unsympathetic to Christian churches and restricts foreign travel, how does it become possible for a theological teacher to extend his own study, keep abreast of new thinking and undertake serious research?

To what extent do our church structures, activities and organisations reflect a bygone age and/or a different culture which have now gone past their 'best before date'? What might prove to be more appropriate and effective ways forward for the twenty-first century?

If a gifted pastor is recognised as having potential for leadership or for training of others but local opportunities are limited, where and how could he receive an advanced course in his chosen subject?



Below: Karen, Thailand, collecting herbs and, above, rice

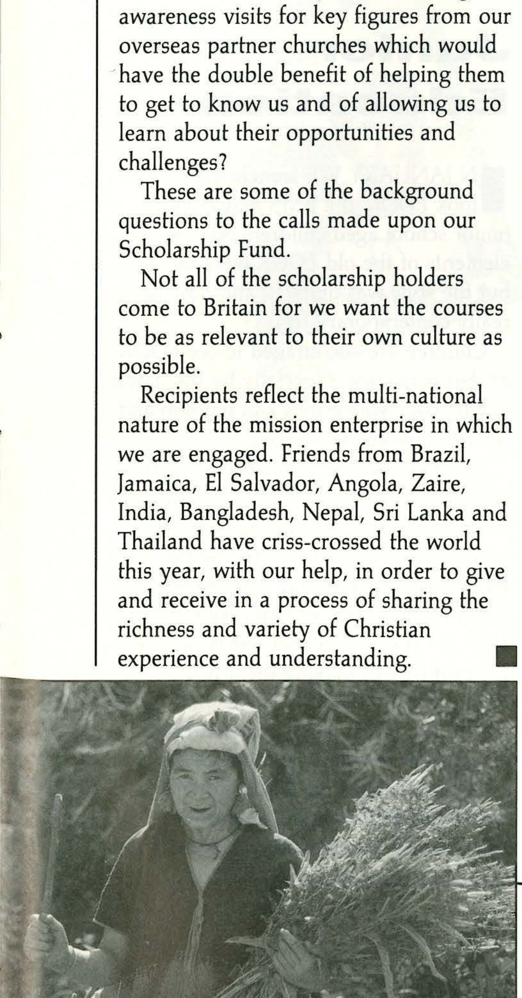
What can be done to help a national church body train a staff member who is being asked to take on larger responsibilities?

When and where could we arrange awareness visits for key figures from our overseas partner churches which would have the double benefit of helping them to get to know us and of allowing us to learn about their opportunities and challenges?

These are some of the background questions to the calls made upon our Scholarship Fund.

Not all of the scholarship holders come to Britain for we want the courses to be as relevant to their own culture as possible.

Recipients reflect the multi-national nature of the mission enterprise in which we are engaged. Friends from Brazil, Jamaica, El Salvador, Angola, Zaire, India, Bangladesh, Nepal, Sri Lanka and Thailand have criss-crossed the world this year, with our help, in order to give and receive in a process of sharing the richness and variety of Christian experience and understanding. ■



Lives Turned Upside Down

WE'RE ALL CALLED to be witnesses to our faith, aren't we? Surely we'll do the best within our own culture, in our own language, among those to whom we can relate easily?

Inexplicably, it seems, the realisation comes to some people that God wants them to leave their familiar setting and offer their gifts and skills to the overseas church.

For some, it's a 'recall', as for Stan and Maureen, going back to Brazil after a long time, now their family is independent.

For Tim with Rosimar, his Brazilian wife, it's going back to a familiar country to make their own contribution to the witness of the church in the country where they grew up.

Other candidates, such as Cath and David, will need to struggle with the Portuguese lessons they've already begun, before they can be witnesses overseas when 'streetwise' communication has always been their strength in outreach work at home in Glasgow.

Jenny, Corinna and Sue look quite normal! You wouldn't think meeting them in the street, that they were going through a complete upheaval and transformation, Jenny to become a doctor in Zaire, Corinna, a teacher in Nepal and Sue to midwifery hopefully in Nepal.

The transformation is painful at times, as Les and Jane will tell you, struggling with French verbs in Paris, but Jesus said, 'You shall be my witness . . .' and they're being obedient.

A family comes out of a fulfilling pastorate in this country to submit to their transformation into people who can stand alongside the church in El Salvador – Susan and James and their two boys are coping with the upheaval this obedience is making in their lives.

Candidate Board studies papers, asks questions, prays and decides 'who will go for us . . .', no easy task, and one needing much heavenly help. Of great help and importance is the input from the churches that our candidates come from – it's they who are offering through these candidates, to make their own witness 'to the ends of the earth'.

The lives of our candidates are being turned upside down so that as they share their gifts and professional experience overseas, other lives too may be turned upside down, or transformed as they encounter the love and claims of Jesus Christ. ■

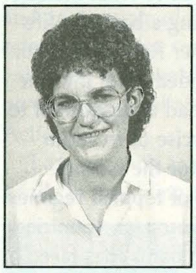
Tim and Rosimar Deller

Corinna Woods

Stanley and Maureen Porter

Susan Frame

Leslie and Jane Bromley



Jenny Smith

David and Catherine Meikle

Sue and James Grote

Top left: Eckhard Schäfer and Ulrich Materna, General Secretaries of West and East German Baptist Unions which hope to merge this year

No Longer Red

opportunities in Europe and beyond.

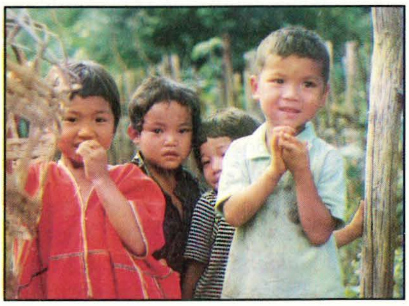
THE 'NEW REVOLUTION' in the USSR begins to show the changed colours of that vast community of peoples. Communism having been rejected by the majority and democracy now being the 'end of all their searching', we can see how this quest confronts the church as to what message it has for those needing a basis for life. As the Baltic and other Republics crack the concrete that bonded them into the monolith the USSR had endeavoured to be, so the costly exercise of freedom brings a new liberty for the Gospel.

The domino effect of toppled regimes in the other eastern European countries, even now touching Albania, has faced the nations and their churches with particular challenges. A united Germany faces the dilemma of how to offer to all equality of opportunity, not least in employment, salaries and purchasing power for its newly undivided people. Meanwhile the church faces the problem of how to preach and demonstrate a message that sees the source of real wealth and unity. Other countries, and their churches, in places like Bulgaria, Poland and Rumania, find that to be free is to be vulnerable, to be independent is to face the demand for self-sufficiency, to be democratic is still to be at the mercy of human leaders, albeit chosen rather than imposed. But chosen because of persuasive charisma or because of genuine leadership ability?

In this era of fluidity, agitated even more by the forthcoming changes in the EEC in 1992 with its spin-off effect in other European countries, British Baptists share with their fellows in responding to the call to mission. The visit to Britain of Baptist leaders from the USSR, reported elsewhere, indicates the potential, already beginning to be realised, of working together with Baptists from Latvia, Estonia, Lithuania, Moldavia and the other Republics as well as Russia itself. Varna in Bulgaria, will see some from Britain sharing in evangelistic and teaching missions this coming September. Current explorations seem likely to lead to special links with other countries.

Southern Europe is offering fresh scope for mission partnership, too. Italy has issued a clear invitation. Spain has called for assistance when that country is a special focus of attention in 1992, with the Olympic Games, the World Exposition and the European City of Culture all expected to attract millions of visitors. Within Western Europe also the need for the transferring action of the Gospel is apparent and the openings are numerous.

Not merely from Europe are the Macedonian calls to mission partnership being heard. The belt of Muslim countries around the earth's waist, from North Africa around to South East Asia, beckons by its need. There is the huge surge of population in the Two Thirds World, fresh generations who have never heard of God's love in Jesus Christ. There is no lack of open doors for the Gospel, even if different strategies of mission are required to enter some of them. The discernment needed is that which distinguishes between those through which God is calling us to go now and those through which we should enter tomorrow. ■



Below: The Trinidad Group — Simon, Jenny, Dave and Tim

Junior Education

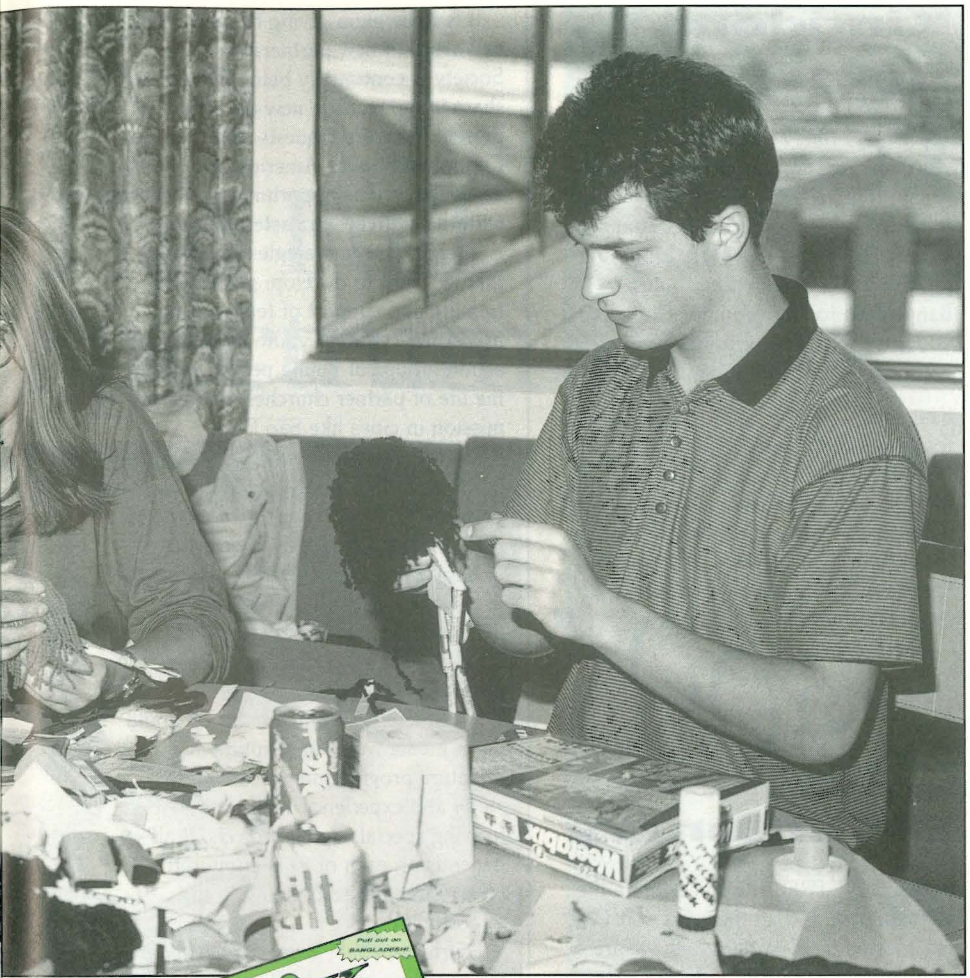
IN JANUARY WE launched the new look *LOOK*, the BMS magazine for junior school aged children. All the elements of the old *LOOK* were there, but the style was updated and now has a really contemporary feel.

Children are encouraged to see *LOOK* as *their* magazine, especially by the 'Look at Me' page where they can write in and send photos of themselves.

It is a valuable resource for mission education amongst children, and we hope that every church is actively encouraging children to become part of the world church in this way. At only 10p a month, children can easily afford to buy it themselves and this is probably the best way of making them feel involved.

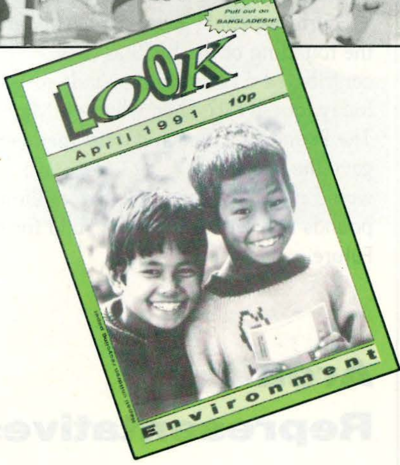
LOOK can also be used by teachers and ministers — who need never again be stuck for ideas for that children's talk!

Looking to the future, an event for children will be a major part of the Team



Left: **Two of the Jamaican Six, Clare Hutt and Anthony Sayles**

Below: **Julian Sugg at work in Jamaica**



visits of World Mission Link. This will be an opportunity for children to experience what it means to be part of the world church. We hope that churches will encourage children to attend.

Ongoing mission education in churches should always have children in mind, and to this end new materials are being prepared to help Sunday School teachers and worship leaders. The new Junior Education Secretary, Helen Matthews, who was appointed in 1990, is always available for advice and to receive suggestions for materials. Helen would also like to arrange training workshops to help teachers. ■

28:19 The Action

'I AM EXPECTED at home for Christmas.' No, not the longing of one of the team of volunteers to come back to Britain but an affirmation that the place where he is working has become home.

The members of prototype 28:19 Action Team have become known as the 'Jamaica Six'. They started their six month period of working with the Jamaica Baptist Union last October. This scheme, which is designed to give young people the opportunity to experience church life in another country, for periods of one and six months, was approved by the BMS General Committee in June 1990.

Unlike the existing volunteer scheme, *28:19 The Action* allows those taking time out from full-time education, or simply wanting to spend part of their vacation, who may have no special qualification, skill or experience, to become part of a team which shares fully in the life and witness of the partner church.

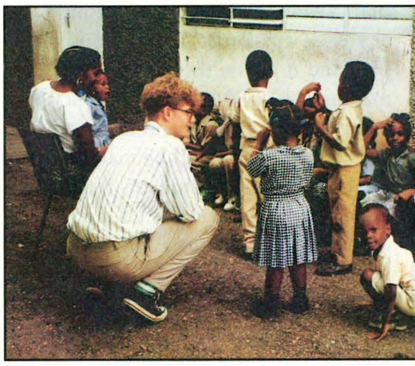
A team of four young people spent one month in Trinidad joining in the vacation Bible School programmes of local churches. Their programme had to be cut short because of the coup and resulting curfew. They were able to leave the island on time not only having survived but also have been enriched and challenged by their time in the land of 'rainbow people', which is how one visiting dignitary described Trinidad.

The one month summer teams continue this year with plans to visit France and Jamaica. By nature this is an exchange programme and some Trinidadian young people will be coming to Britain this summer as the second part of the exchange.

Year out teams are planned for Brazil, France and Asia as the Action Programme becomes well established and an exciting addition to the existing opportunities for service.

In their own words the Jamaica Six tell us what they feel about 28:19 The Action.

'I am growing as a Christian. God is gentle in moulding and shaping my views and attitudes.'



'I now have different priorities.'

'I have gained more than I can ever give.'

'I was very homesick at first but now have a new family.'

'I have become more content with what I have.'

'It is frustrating not being able to understand.'

'I find it hard to make myself understood.'

'There is satisfaction in doing something worthwhile.'

'Simply brilliant.' ■

World Mission Link

'I'M SORRY, DEPUTATION is ending at Easter but we are introducing a new programme called World Mission Link.'

It is a programme offering three things – a Link-Up with a missionary, Missionary Education and Staff Teams. Over the years churches have said how valuable having contact with a missionary has been to people's understanding of missionary work. As they have shared in the life of a missionary, their joys and difficulties, frustrations and celebrations so they have grown to understand what mission means in another part of our world, in another culture, in another economic system, in another faith environment.

So Link-Up is a vital part of World Mission Link. But we also need a wider view of mission – the individual is important but so is the world view – what is happening in other parts of our world, what is the modern missionary movement about, how does the society that bears the name of Baptist work, respond to modern needs, answer the challenges of today's world?

To help churches explore these questions there is Mission Education and Staff Teams. In Mission Education churches, auxiliaries, associations will plan and organise their own events, making use of BMS resources but also using their own skills and talents.

The staff Teams will be making use of the UK based staff, students from other countries studying in the UK and missionaries on Home Assignment. They will work together to produce a weekend programme for churches.

What part do we see World Mission Link having as we look forward? As Christians we are called to be involved in mission. Involvement comes as we are informed and challenged and that means world mission needs to be on all our agendas – not just a once a year visit from people outside but built into our church, Auxiliary, and Association programmes.

That is what World Mission Link is about – putting world mission on our agendas so that all in our churches see that mission is not an optional extra, an event to be squeezed in if there is time – but an essential part of our church programme. ■

Kingdom Come!

IT HAS BEEN a year of new emphases and resources from the Promotion Department.

The Young People's Project **Four Wheel Drive** resource pack, brimming full of ideas and activities, brings Bangladesh to life for Junior Church and young people. The exciting new project will be launched in the summer of 1991.

Kingdom Come!, a brand new resource folder for church leaders on world mission has been a great success. It includes Bible Studies; how to pray, give and serve overseas through the BMS; an insight into worship around the world; ideas and sketches for world mission events, and more. ■

BiCentenary

AS WE PREPARE to celebrate the past, and all the ways that God has blessed us over 200 years, we are also getting ready for the future as we launch the **Bi-Centenary Fund.**

We are looking forward to the Celebrations – the special services, at Westminster Abbey, in at least five Cathedrals and as our Baptist Churches throughout the British Isles join us in thanksgiving.

We prepare to welcome choirs, groups and church leaders from our partner churches, as well as tour groups and visitors from all over the world – people who realise the place the founding of the BMS has in the life and mission of the World Church.

But the true significance of the Bi-Centenary will be seen in our re-dedication to sharing in Christ's Mission to the World, in partnership with our friends in the national churches. And the reality of our re-dedication will be seen in our response to the challenge of the **Fund for the Future.**

We are asking for extra giving for extra work. The fund will not be used to augment the Society's reserves, nor to underwrite the ongoing budget. So we must be careful that it is extra giving, and does not adversely affect our support of the ongoing work of the Society nor of the home unions.

It is to be extra giving for new work – new work in new partnerships. The Society is continually being invited to share in the work in new countries. At present there are requests from Europe, Central and South America, and the Far East – as well as opportunities of sharing with the churches in Eastern Europe.

There are new strategies in mission that we want to develop: possibly the training and support of tent-making ministries, certainly youth outreach as action groups of young people share in the life of partner churches; and urban mission in cities like São Paulo, Kinshasa, San Salvador and Dhaka.

We want to encourage and enable our partner churches to engage in missionary work themselves. This will be a true development of partnership – a pooling of resources as perhaps they supply personnel and we release the funds for them to respond to the challenge of mission.

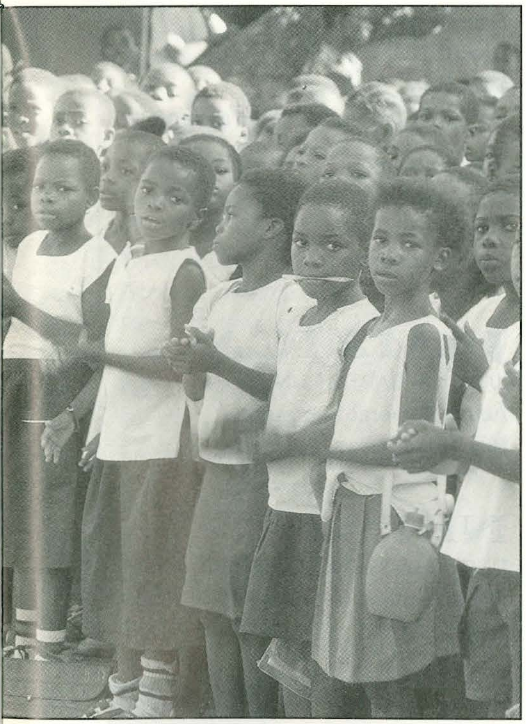
And there is so much more we could do in media work, in scripture and literature programmes in extending study and experience visits, and in funding special capital projects. It all depends on each of us sharing in the celebration and responding to the opportunity.

Fourteen people gave sacrificially at the founding of the BMS as they contributed £12/2s/6d. It sounds so little today, doesn't it? Then why not 'Match The Founders'? If each Baptist member gave the equivalent – £13.13p – we would more than meet the two million pounds that we need as The Fund for the Future. ■

Area Representatives

THE DILIGENT TEAM of Area Representatives have continued their work of making world mission a central part of the local church. Through services, conferences, mid-week meetings and national events, the Representatives have talked with hundreds of folk who are considering overseas service themselves. The year has been spent on vital groundwork for the launch of World Mission Link in the Easter of 1991. The Representatives have been instrumental in the reorganisation of churches into groups and in developing a 'world church' awareness throughout their areas. ■

The Full Spectrum



YOU CAN SEE them in children's clothing or in new fashions – the 'new' colours. Not that they are really new shades, of course, even if only recently has their production become a possibility within man's scientific and technological achievements. But they may be previously unused bands or combinations of bands in the full spectrum of light.

At least in terms of colours of faith, the BMS can testify to the new colours, the freshness of the contemporary church scene and of the opportunities the world affords. The old hymn phrases it,

> 'The Lord has yet more light and truth
> To break forth from his Word.'

While echoing an 'Amen!' to that sentiment, equally we could laud the fact that,

> 'The Lord has yet more light and truth
> To break forth from his Church.'

There is no end to the potential for our learning from the varied and fresh hues seen in the members of the world Church. Some have the gift of telling The Story and helping other members of their tribe or of a wider community to find faith in God. Others show faithfulness under fire, calling into question our own readiness to suffer for the sake of the Gospel. In other areas the use of the whole 'laos' (people) of God and the ready involvement of young Christians and young people speaks to our scant recognition of the way the Spirit endows His gifts.

In those places where darker tones of passion and suffering are seen we find our reminders that the treasures of the Gospel are not measured in terms of human coinage, whatever the head upon the coin. All the varied gifts, even those of the deeper colours, are just as much part of the rainbow of grace.

Never dare we forget that each colour is only a partial expression of light. These different bands need to be merged fully for the whole spectrum of light to be experienced. So each shade of experience or faith is but part of the wholeness of God's grace, part of the wholeness of the Gospel.

We are called to blend our little faith, each hue or tint of love and life, with our God of multi-coloured wisdom and grace, and with the fellow-Christians He has given us from around the world. Together we may discover the fullness of the 'true Light that shines in the world' and by the power of His Spirit reflect the whole light, the full spectrum of God's glory and grace. ■

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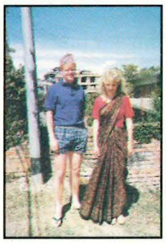

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MISSIONARY MOVEMENTS

ARRIVALS

Chris and Marion Collict
on 4 March from Dois Vizinhos, Brazil

Richard and Elizabeth Smith
on 15 March from Bolobo, Zaire

Joy Knapman
on 15 March from Kathmandu, Nepal

DEPARTURES

Suzanne Linnell
on 12 March to Kathmandu, Nepal

Isobel Strang
on 12 March to Kathmandu, Nepal

DEATHS

We regret to report the death of **Mr Leslie Moore** on 19 December 1990 at Bath, aged 81. Leslie served with the Society in Zaire from 1939-1969 at Pimu, Upoto and Kinshasa.

We regret to report the death of **Rev George Young** on 20 March 1991, aged 92. George served with the Society in China from 1924-1952.

ACKNOWLEDGEMENTS

LEGACIES

Miss Nora Shenton	150.00
Mrs E W Clark	1,962.17
Marguerite May Woodbine	500.00
Miss B Topham	200.00
Miss W Nanson	3,031.70
Eileen Tucker	200.00

GENERAL WORK

Anon: £100.00; Anon: £100.00; Swindon: £200.00; Anon: £20.00; Aberdeen: £20.00; Durham: £45.00; Notts: £50.00; Durham: £30.00; Anon: £10.00; Anon: £14.25; Anon: £20.00; Glasgow: £20.00; Anon: £250.00; Knitting for BMS: £30.00.

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PARTNER CHURCHES IN

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Bangladesh

Belgium

Brazil

El Salvador

France

India

Italy

Jamaica

Nepal

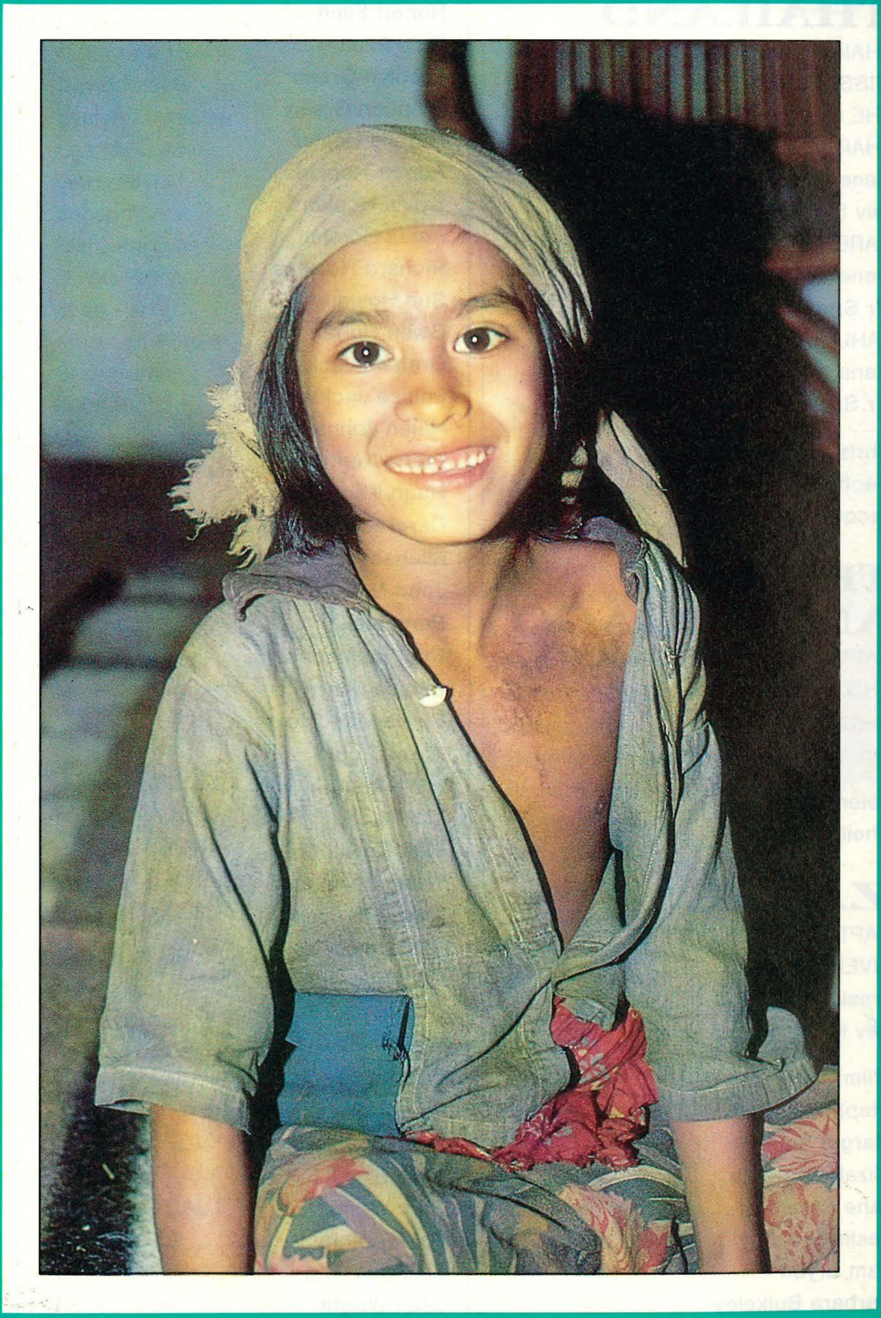
Nicaragua

Sri Lanka

Thailand

Trinidad

Zaire



JUNE 1991

PRICE 25p

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- Easter Sunrise
- Karen Convert
- The Difference

Mary Richard

Bicentenary

Call to Prayer

Probing Mission

Cedro Women

News and Views

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Jamaica
Nepal
Nicaragua
Sri Lanka
Thailand
Trinidad
Zaire

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MISSIONARY *Herald*

EDITORIAL COMMENT

What a bewildering and confusing mess! Millions in Africa are in danger from drought-wrought starvation. Kurdish refugees cover the hillsides on the Turkish border. And now, in Bangladesh, thousands die and millions experience hunger and privation because of a cyclonic storm. What can *we* do?

As the pictures flash in front of our eyes and appeals for money by aid agencies follow quickly after each other, we could so easily feel overwhelmed. But not so. Basic human compassion is not dead and most people are responding generously.

Where does this leave us as a missionary society? Appeals for immediate relief aid are siphoning money away not only from the BMS but also our sister societies. Concerned as we are about the sufferings of ordinary people anywhere, we have to decide how and where to use our limited resources.

Very quickly after the disaster in Bangladesh the Christian churches, working together, decided that immediate, first-aid relief had to be left to the big aid agencies. Their task, they said, was 'intermediate' relief, to help in the rebuilding not just of property, but of shattered lives. So they are asking Baptist churches in Britain, through the BMS to help them with that job. We have already sent £10,000 from the BMS relief fund to Chandraghona Hospital, which was badly damaged during the storm. But it is quite obvious that much more will be needed soon.

When the TV cameras are focusing their lenses in another direction and Bangladesh, for the time being, is forgotten by the rest of the world, the church will still be there. Christians will continue quietly to live that gospel which heals and makes whole in a shattered world. They will also continue to look to us to share that task with them.

'I Didn't Know What Was Happening to Me,'

said the angry young man who became a Christian and then a pastor.

HE IS A KAREN, born at the beginning of the Second World War. Karens are the largest tribal group in the north of Thailand. His family live high up in the mountains. Most of the people in his village were poor but his own parents were pretty well off. He remembers as a child that there were always many people coming to his house.

His father and grandfather were very well respected. They were Animists, worshipping the spirits in the trees, in the hills and everywhere. To begin with everything for this Karen boy was good. But things began to change. One by one the members of his family died and he was left alone – his father, his mother, his brothers and his sisters.

He was only about ten years old and his neighbours tricked him. They sold his inheritance and used the money for themselves. He took refuge with one family and when he grew up they told him, 'Your parents didn't die naturally, they were poisoned.'

This made him very sad and very angry. He longed for revenge. He wanted to destroy the people who had killed his family but to do this he needed money. Like many people in Thailand, he knew the quickest way to raise money was to grow opium, so he did.

He grew opium for seven years. It didn't help him because in his anger and his loneliness he started to smoke opium and was addicted for four years. Then he came to his senses, he could see what he was doing and he realised that he had to get rid of this drug addiction and get away from it.

He took refuge with an older couple nearby. They treated him like a son and he loved them. There was no more opium but there was alcohol and he began to drink, really drink. He got his enjoyment from drinking.

In this village everybody worshipped the spirits but they were not free. Every year there were quarrels, there were arguments and there was fighting. The village elders knew this was wrong and they heard that in a nearby village there was a Christian pastor and Christians. They were very curious about this new religion and so they invited the pastor to come and teach.

Our young man, however, could see no sense in it at all. He wanted nothing to do with these Christian people and viewed them with real suspicion. He wasn't going to listen to what they had to say. He saw them as his enemies so whenever they came he took the opportunity to get rip-roaring drunk and would ridicule the pastor and his friends.

He told me, 'When I was drunk I could really speak very well, no one could really stand up to what I was saying.'

But the pastor and his friends didn't become angry. They didn't even try to answer him. They just listened to what the man was saying. They listened to his clever words and they continued with their teaching.

He continued his spirit worship and the offering of sacrifices but the villagers, village elders and the others continued to listen to what the pastor and the others had to say. He enjoyed it too because it gave him a chance to go to town when they came.

But God used those Christians. He used their message. He used how they were, their behaviour, to witness to the people in this village and bit by bit his attitude began to change. He began to admire what he saw in these men. Instead of arguing, he wanted to listen. He decided to find out more for himself. And, standing well away, he observed their worship, observed what they were doing, listened to what was being said and the spirit of God began to work in his life.

▶

A Karen tribesman harvesting

He didn't rush into things like a bull at a gate, he watched very carefully and the Christians were surprised too because before he had come like a maniac, shouting his head off. This man was changing and they waited. Then he went and spoke to the pastor.

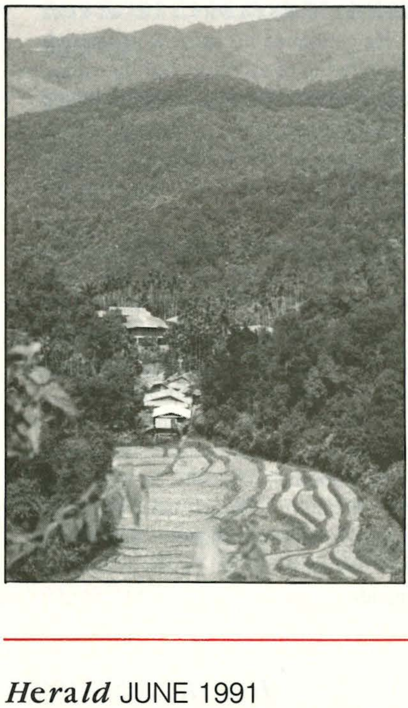
When he told his story he said, 'I didn't know what was happening to me. It was just as if my heart was changing, my thoughts were changing, my life was in the process of being changed.'

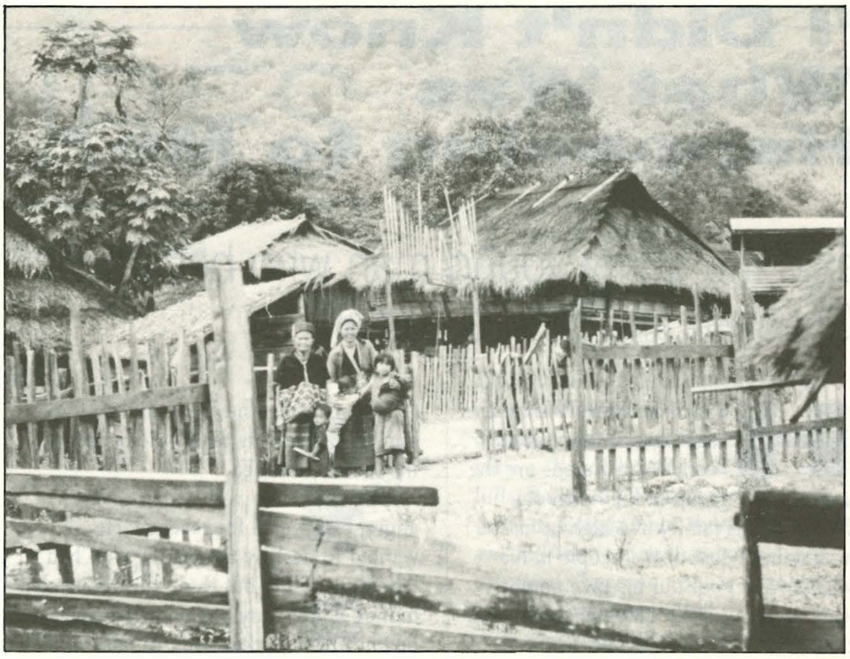
And the pastor, very gracious invited him to go to study and to be with them. Again no pressuring, no forcing – come, listen, study. Through his friendship with a pastor and the early Christians in that area he came into contact with the giver of freedom. He came to know for himself the Lord Jesus Christ and he gave his life into God's hands.

Then the opportunity came for him to study in Burma and for four years he studied at the Seminary there and became a pastor. He returned to Thailand and for over 20 years he has been working with the Karen Baptist Convention.

He has a lovely home and family but most of all he has freedom in the Lord Jesus. But he doesn't just sit at home. He travels all over the hills around where he lives. He just has to share his faith with others.

When I go with him now into a village everybody knows him, everybody has great respect for him. They say, 'This was the man who told us about the Lord Jesus. This was the man who came and sat with us and taught us. He has given his life to bring more and more into God's family.' □





'I Have Found the Difference!'

said Jacqui Well's language teacher in Bangkok, Thailand.

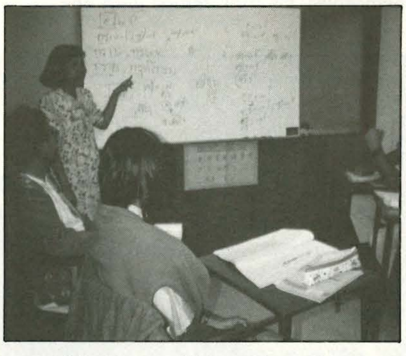
SHE WAS BORN into a very good family. The youngest of eight brothers and sisters. The family was really very affluent, rather rich. Some family members work in high government office, some are high ranking police officers, other have become rich through business dealings and property investment.

And the lady herself is very well educated and loved by her family. She was brought up, as most Thai people, with a belief that she must love her race, her religion and be loyal to the King.

The Buddhist faith was very important. They would go to the temple for the special festivals and in their home there was always a shrine where they could meditate.

She is very happily married to a high ranking border policeman and the mother of a little girl. She had a very good education and I met her as one of the teachers of the language school in Bangkok.

As a teacher she is very professional, well liked and respected. On the face of it you might say, 'Well, she has got everything – good home, lots of money, good marriage, good education – happy,' but that wasn't the case.



She had worked with Christians for over ten years teaching missionaries and other workers to speak Thai. This is how God spoke to her. It took ten years. We shouldn't be impatient. God's timing is always the best.

She noticed that the lives of these Christians were different. She noticed qualities that she didn't have in abundance – love, patience, joy, kindness, peace in living and she wanted that but she couldn't change a thing. Buddhism meant a great deal to her and to her family.

At language school she had been very calm, very patient, someone always ready to help. If you weren't a good student she was the best one to have because she would just sit and carefully help you through and through. She had a tremendous sense of humour too, but when she got home it was different.

At home she was irritable and became angry very quickly especially with her husband and sometimes with her little girl. She didn't have sufficient patience. She felt that she was out of control. But she wanted to be better. She wanted to change but how could she do it?

It was very important that she found the answer because she had seen the difference in other people's lives and she wanted this freedom for herself. Therefore she got hold of lots of books on Buddhism to read.

'The teaching,' she said is very good, 'but I can't find what I'm looking for.'

Instead of things getting better they got worse. She found no answer in Buddhism. But she wanted that freedom she had seen in other people's lives so she thought she would ask some of her Christian friends for advice. She asked many, many questions and one American friend told her that if only she were willing to come to Christ – she knew about Jesus, she knew about the good news – and give her life to him he could change her, he could make the difference. She could receive from him the qualities that she was looking.

The American friend could not force her to accept the Lord Jesus just as we cannot force people into the Kingdom of God. We can only share what we know to be the truth. Many people prayed for her. Many witnessed and we waited and we loved and she gave her life to the Lord.

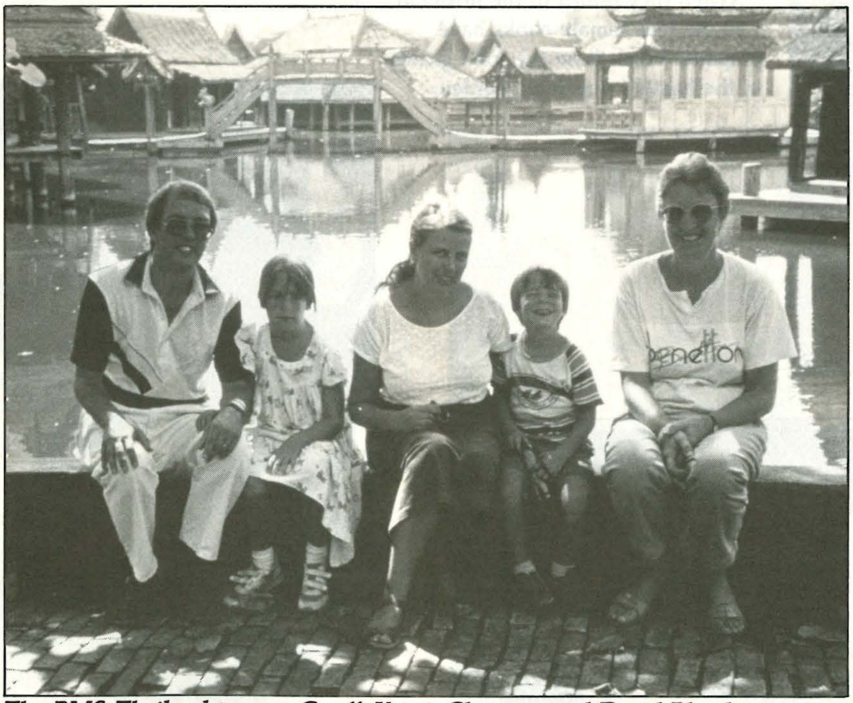
It was hard for her. Becoming a Christian she meant risking a lot. It meant that she had to turn her back on all the things she had respected for the 40 years. It meant that she would have to give up Buddhism and all its practices and it meant risking upsetting her family.

But she says, 'I had to give my life into His hands and I have been blessed with a faith. It is tremendous.'

People see the difference in her life. Her husband knows. She asked for permission to go to church and he sees the difference. Her brother-in-law just ridicules her and says, 'Huh Christian are you, going stand on your own to feet now then.'

Her University friends say the same and she, what does she do, she doesn't get raving mad and angry she just smiles and says, 'Yes I have found the difference in Christ.'

These two stories are taken from Jacqui Well's address at the World Mission Evening during the Baptist Assembly in Bournemouth. ☐



The BMS Thailand team – Geoff, Kristi, Christine and David Bland and Jacqui Wells

Wedding Bells for Shanti

by Christine Preston

A YOUNG WOMAN, who received her basic education at the Bangladesh Baptist Sangha's School for Blind Girls in Dhaka, saw her dreams fulfilled in March when she was married.

Being an orphan with very few skills marriage had always seemed an unobtainable dream.

Through a specially designated fund, Shanti and her husband have a tiny home and he a pedal cart to earn a living.

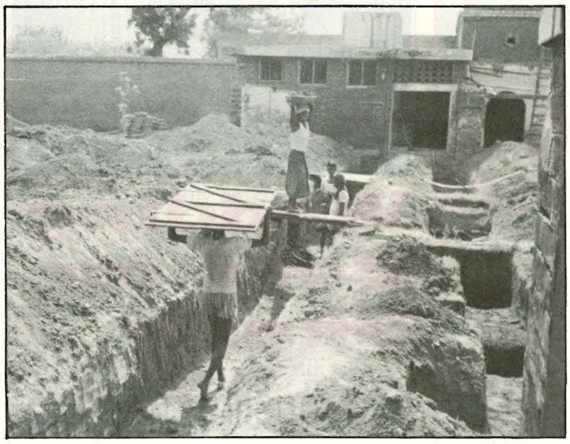
The preparations for the ceremony... special baths in turmeric; dressing in new clothes; having face and hands painted... were all exciting.

The whole school delighted in the preparations and everyone was smeared with yellow turmeric paste. They all clapped the music and sang the songs.

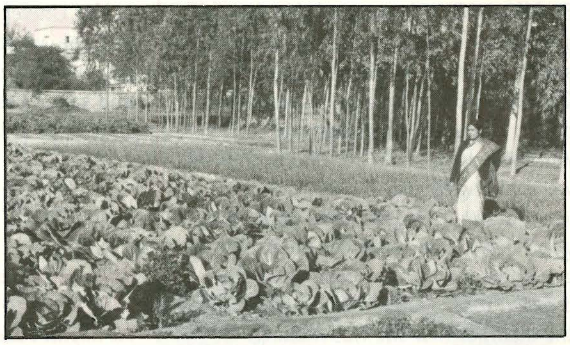
After the ceremony Shanti wept, frightened at leaving the security of a familiar environment for a new home in a small town 200 miles away. Pray for her. ☐

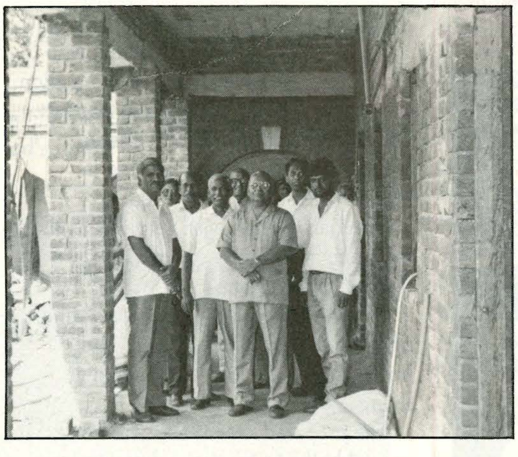
Anand Bhawan

For the past few years, the Baptist Anand Bhawan Girls' Hostel – the oldest hostel in Delhi, India, has had to restrict its numbers to 150 instead of the usual 180. The hostel, which is managed by the Baptist Union of North India and is attached to the Gange Girls' School, has been having problems with its buildings. One wing, which houses four dormitories, cannot be used. It has been demolished (see photograph) and a new building is now taking shape.

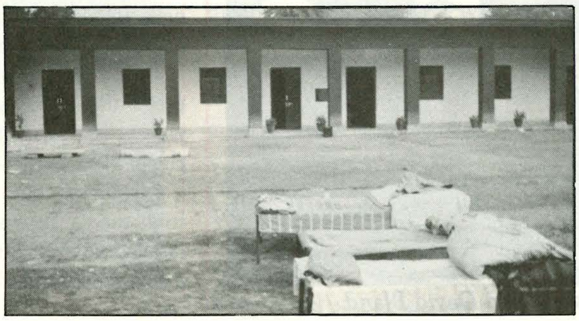


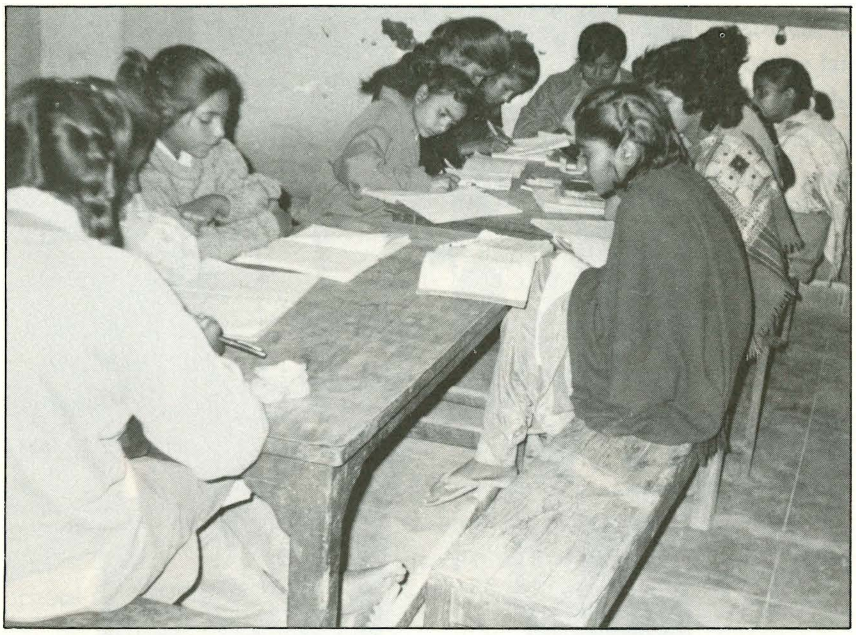
The hostel girls start their day early, by British standards at least. They rise at 5.30 and make themselves ready for the day which begins with devotions at 7.00. Then they have breakfast before going to school at 8.00. Fortunately the school is on the same campus because they have to reach their classes ten minutes before they are due to begin!





When they return to the hostel at 1.30 the four female cooks have prepared lunch from the food grown in the hostel's vegetable garden.

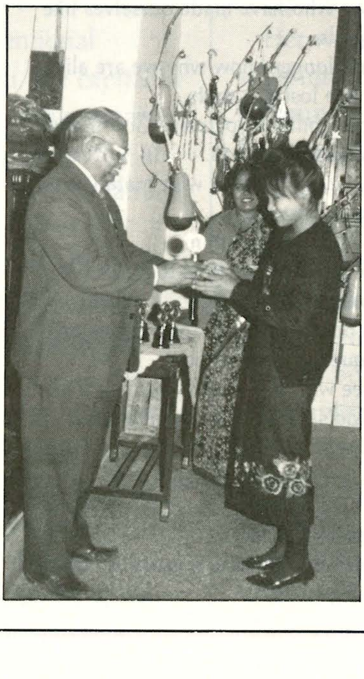




Then it is time for a rest. At 3.30 they take tea followed by study until 5.30. They have a brief hour for play, evening prayer at 6.30, 7.30 dinner and at 9.30 back to bed.

The hostel has its own chapel and the hostel supervisor, Mrs G Dayal, says that the girls are growing spiritually. Bible study is conducted every Thursday and of course there is Sunday School.

'The children learn many Bible stories and readings. Sometimes they act them out in special dramas,' says Mrs Dayal. 'At the end of the year some of them take Scripture exams and prizes are presented to those with good marks.' ☐



CEDRO

THE BAPTIST CHURCH at Cedro, in Paraná, Brazil, has about 80 members, but no permanent pastor. A pastor from Curitiba preaches there one Sunday in each month. David Perry now takes a service each month and he and Jean hold a twice monthly Bible study which the whole church attends.

The majority of the families have very little income, particularly in the summer months when there is a glut of bananas so the buyers do not want them.

'It is a great encouragement to us to see their firm faith in God and for us to participate in their worship services,' says Jean Perry, who wrote the following after one of their weekly visits to Cedro.

The Christian Women of Cedro

Bare, grey walls
empty of attractiveness.
She opens the fridge that contains
two jugs of cold water — probably
unsafe to drink;
a few tomatoes; half a pan of cooked
black-beans.
This place doesn't know any comforts or
luxuries.
My spirit sinks,
I see need all around me.
Feel weak from the heat and humidity,
clothes sticking to me like damp rags.
But do these people complain?
Do their children constantly whine and
cry?

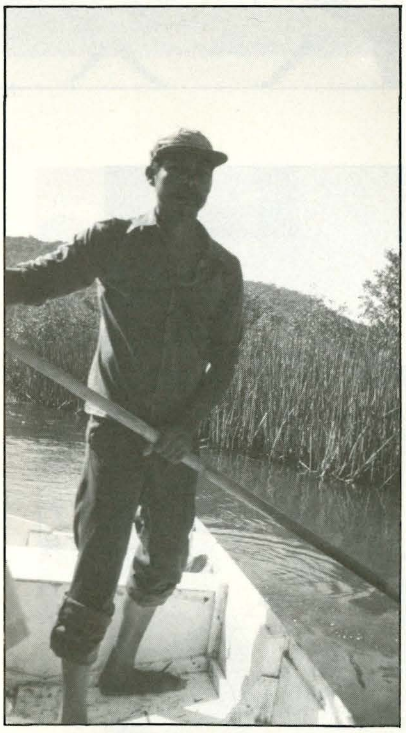
No; smiles easily come to their faces.
Taking pleasure in the simple things of
life —
the precious, tentative steps of a young
daughter;
the friendship of a neighbour.
Children play happily with an old
bicycle tyre
or even a small piece of paper they
found.

They accept their lot in life with
contentment.
Accept all the hard work
and ridiculously low return for their
labour.
Could it be that their eyes are on things
above?
Knowing that we are only sojourners in
this land.

Maria making coffee

They do not question, do not place
blame or judge.
Could it be that they see the light,
know the joy and peace of salvation
to a greater degree than we do?

It is we who have made ourselves like
gods
that no longer know why we are alive.
We have lost our roots,
lost the ability to perceive God in our
day to day lives.
Our vacuum is filled with material things
and busy-ness;
but still it exists within.
These people have time to sit and
observe and talk.
They do not see with their minds and
question the purpose
but see with their hearts and are thankful
for God's hands at work all around
them.
They are satisfied, saying:
'The boundary lines have fallen to me in
pleasant places;
Indeed, my heritage is beautiful to me.'
(Psalm 16.6) □



Lydio, a fisherman whom we have helped by buying new nets.

Working and Praying for the Same End

Jan Kendall takes a brief look at the life of Mary Richard, 1843-1903, wife of China Missionary Timothy Richard

MARY RICHARD (née Martin) was born in Edinburgh in 1843, where her father was one of the city missionaries. She was a very bright child, and at the age of 14, was appointed assistant teacher at the school where she had been a pupil. At the age of 22 she became governess, and after that taught again at a school near Perth, and at the Merchant Company's College School, Edinburgh, where she stayed until 1876 when she went to China as a missionary with the United Presbyterian Mission of Scotland. Stationed at Chefoo, she was put in charge of a Chinese school, and also began evangelistic work in surrounding villages.

The 'Great Famine' of China broke out in 1877, and with it came virulent fever; the records show that 15 million died. Both natives and foreigners fled to Peking, Tientsin and Chefoo where they were tended by the Christian missionaries. Of the foreigners in this part of China, all died except three, and one of these was Mary Martin. Timothy Richard, who at that time was helping with famine relief in Shansi, wrote to congratulate her on her recovery, a correspondence which led to marriage.

Their honeymoon was not the conventional holiday – their journey to Tai-yuan-fu, the capital of Shansi, was commented on by a fellow missionary; 'For weeks their hearts were torn with sympathy at the dreadful sights along the road, caused by famine and the drought.'

Throughout their married life Mary loyally supported her husband in all his work, donning native costume as he did, and providing a home, and haven for him when he returned from all his various travels. Soon after their marriage, Richard wrote: 'Now I have my dear wife to welcome me each time I come home; and not only so, she is in sympathy with my work, working and praying for the same end.'

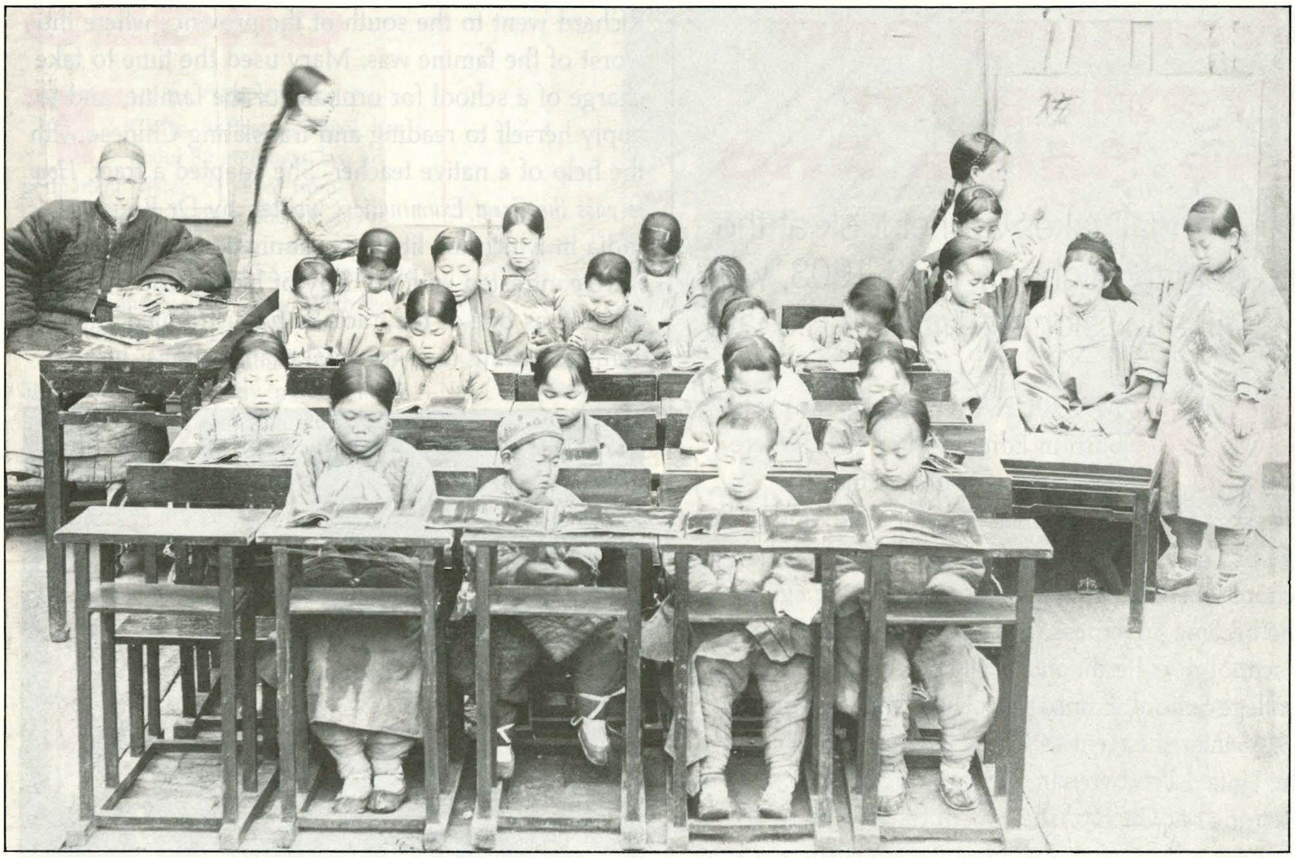
They had only been married three months when Richard went to the south of the province where the worst of the famine was. Mary used the time to take charge of a school for orphans of the famine, and to apply herself to reading and translating Chinese with the help of a native teacher. She adapted a tract, *How to pass the Great Examination*, written by Dr Rouse of India in which the literary examinations of China were contrasted with the Day of Judgement. This was selected as one of the tracts to be distributed among students sitting their triennial examinations. Just before Richard's return she narrowly escaped injury when hungry crowds caused a riot in the missionary compound.

Her work in schools increased with her superintending orphan schools in the city and the surrounding countryside. Eager to improve her knowledge of Chinese, Mary read daily with her teacher, and began translation work of Christian biographies, beginning with the Apostles.

'What do you think is our last experiment?' Mary wrote to her brother. 'You won't guess. It was wine-making! The grapes were so good, and so cheap, and our port wine was getting down; and as we have communion here every Sabbath, we thought it best to make our own wine. The grapes were bought at a vineyard some distance from this, at the rate of 1¼d a pound, and were carried to our gate on the backs of two camels.'

Mary also developed an interest in Chinese music,

▶



which she was then studying, and on which afterwards, she lectured. She wrote a pamphlet on the subject which was published in 1898. Richard also studied the subject, and found to his amazement that the Chinese already possessed a Tonic Sol-fa system similar to that which Europeans had only recently developed.

Around 1800 another mission started schools in the city. Mary thought it a mistake to have rival institutions, so with a heavy heart she handed over her pupils to the other school on the condition that they would carry on the school efficiently while she and her husband devoted themselves to something else. In the event she supervised evangelistic work in the country, and began visiting wives of mandarins and holding Bible classes. During these years four daughters were born to her at Tai-yuan-fu. Richard was present for the birth of the first, but the mission duties elsewhere meant he was not at home for the birth of the others – one of them was seven months old before her father saw her. But Mary Richard did not seem to harbour a grudge: 'It must be God and His work that is to be first in our thoughts, and each other next,' she said.

They left for England in 1885, and returned to China in 1886 leaving the two elder daughters behind. On her return, while passing through the Red Sea she developed the disease of 'sprue' which is thought to be chronic dysentery. Though they reached Shansi, she grew worse, so much so that when friends left for a holiday, they did not expect to see her alive on their return. But Richard was lent a new Indian book on the subject, and following its advice of stopping all food but milk, and that only half a wine glass an hour, she made a recovery within a month.

The arrival of new missionary colleagues on the scene with differing views meant they had to relinquish their work in Shansi in 1887, rather than show a divided front to the Chinese. They settled in Peking for 15 months. During this time Mary taught her two younger daughters, and taught English to high mandarins, and members of the Japanese Legation. Whilst in Peking they were asked to help with famine work in Shantung, but while there Timothy caught famine fever and they had to move to Tientsin.

After his recovery Richard was invited to become editor of the Tientsin daily newspaper and Mary helped the American Methodist Episcopal Mission with Bible classes. These were very successful, and when the women returned to their own districts they proved to be very effective workers. One brought in

50 enquirers, and another 100. But then a new sphere of work opened up to Richard when he was invited to become the Secretary of the Society for the Diffusion of Christian and General Knowledge among the Chinese; they had to wait for approval from London.

'The telegram came yesterday,' wrote Mary Richard to her brother in September 1891. ' "As God's will" was ringing through my heart as I went upstairs to learn the contents. Those three words have been our motto for some time. It is nearly four years since we left Shansi and this is the first satifactory settlement of our affairs in all that time.

In October 1894 Mary Richard played an important part in the presentation of a beautifully bound New Testament to the Empress-Dowager on her 60th birthday – a gift from the Protestant women of China. The gift was acknowledged, and the Empress asked for a copy of the Bible, and other Christian books. High Chinese officials began to recognise the work of the Society and to send contributions to its funds.

In 1895 Richard and his wife were approached by a Mr and Mrs Little concerning the formation of an anti-footbinding society. Not unnaturally, they gave their support and Richard used his magazine to promote the movement, and also helped to provide the necessary literature aimed at arousing public opinion against this practice.

That same year Mary returned home with her two younger daughters, and Richard joined her in Paris where the girls were being educated. He returned to China in 1897, but she did not go back until 1898.

Back in Shanghai again she assisted her husband with various editorial tasks, and helped the Women's Union Mission in their school work. She was chosen to be one of the directors, and was made sole foreign inspector of the Chinese high class girls' school. When reproved for working too hard she said, 'I am never so happy as when I have plenty to do. There will be time enough to rest by and by. Now workers are so few.'

In March 1903 she was found to be suffering from cancer and had an operation in a Shanghai Nursing Home. This was unsuccessful, and sadly, she died on 10 July 1903 at the age of 59. Many tributes were paid to her, and the loss was not only to her husband and daughters, but also to many sorrowing friends of high and low position, both European and Chinese. □

After the Pioneers Africa 1914-1960

continuing Lesley Rowe's article from April 91

6. Upper River

WAYIKA, ESTABLISHED IN 1911, closed as a station in 1928, as population drifted away from the area, but John Whitehead lived out his retirement there until 1946. The stations below Stanleyville (Kisangani) all gave rise to new centres. From Upoto, for so long the home of 'Uncle Kenred' (Kenred Smith) of early 'Wonderlands' fame, came Pimu. Located on the south bank of the river, the aim was for it to become the medical centre for the region. In 1936 the new hospital under Ernest Price was opened at Pimu.

Yalemba experienced steady growth, growing from 150 church members (1919) to 1,685 (1939). This was despite fierce opposition. Ligasa was opened as a sub-station in 1924, and much of the expansion was centred on it. The Palmers, Weeks, Simpsons and Neals forged a long-serving team. The Grenfell Memorial Church was completed in 1935, and 298 baptisms were recorded. The number of enquirers rose to 3,000 by 1937.

Yakusu, founded in 1895 at a strategic position on a bend in the river, was a meeting point of many tribes. A Church had been formed in 1904 with 18 members, and their great hunger for the Word of God has been recorded. William Millman gave many years of sterling service to educational work at the station. On his retirement in 1937, after 40 years, Yakusu possessed a church of 5,000 members, 572 schools with 25,000 pupils, and a medical work influencing a vast area. In 1920, Dr C C Chesterman had been appointed to the hospital. He gained a worldwide fame for his pioneering treatment of sleeping sickness. With new drugs and government support, the incidence of the disease was reduced from 30 per cent to 0.3 per cent. In 1921 a site was granted for a new hospital, and the first nursing sisters arrived. Yakusu became a centre for the training of public health officers.

Despite a re-emergence of native superstitions, 'Libeli', which severely depleted the Yakusu church membership, about a quarter of the defectors eventually returned, and the work expanded rapidly. Out-stations were set up at Yalikina, Yaongama and at Banjwadini in the Bamanga country, all occupied by live-in missionaries wherever possible.

7. Prelude to Independence: 1940-1960

ONCE AGAIN, A World War was to affect Africa. In many ways the impact of the 1939-45 conflict was more dramatic than that of the First World War. Although this time missionary work was recognised by the government as being of national importance, thus ensuring the supply of missionaries, financial and social consequences were enormous. Financially, British churches found it difficult to sustain even the fixed level grants for Africa, and the American Baptist Mission Boards stepped in to help out. With Belgium being dragged into the War in 1940, Congo was caught up in the Allied war effort, supplying both materials and men. Angola found her ports blockaded and the resulting economic stagnation led to many young men emigrating to the Congo.

The Congolese soldiers, returning home in 1945, had seen much both to amaze and disgust them in Western life. Village life could never be the same.

In 1944, the BMS Foreign Secretary, Dr H R Williamson, visited Africa and published a report of his findings. These were to point the way forward, as the 1919 report had done. He emphasised the need for more importance to be given to the training of African leaders. In Angola, because of the government restrictions, it was not until 1950 that all the mission schools were functioning properly with Portuguese teachers. State subsidies to Protestant Mission schools began in Congo in 1948, but missionary teachers felt frustrated that they were now less free to engage in wider Church activities. In 1953, Kimpese opened a six year secondary school, and similar ones begun in Ngombe and Bolobo.

At Kimpese the union hospital (IME) was opened in 1953. The 1950's also saw increased theological training opportunities, and Bible Schools developed. In the Upper River, John Carrington became Principal of the 'Ecole Grenfell' at Yalembe, and in Angola Arthur Lambourne began training rural pastors, initially at Kibokolo in 1946. By 1960, Kimpese could evidence nine fully-trained pastors.

Another Williamson recommendation involved the setting up of an elected Field Council to promote better communication throughout the regions.

Some parts of the Williamson report, concerned with extension of particular areas of work, could not be implemented. Instead, centres such as Wayika saw withdrawal. Banjwadi was transferred to the Unevangelised Fields Mission in 1953. The movement from villages to the urban areas left some of the old stations as anachronisms. Other centres, set up as sub-stations or outposts, had come of age and were ready for autonomy: Stanleyville, Yalikina, Lingungu, Pimu, Thysville, Moerbeke and Lukala.

Politically, the 1950s were a time of accelerating change. Political parties were illegal, but tribal associations for cultural purposes were allowed. These naturally developed political ideas, and many Christians were forced to struggle with a conflict of loyalties between their faith and their tribe. The rapid urbanisation brought its own problems. By 1960, Kinshasa had a population of half a million, bringing with it the pressures of homelessness and crime. More new churches were required, and an ever-increasing need for pastoral care.

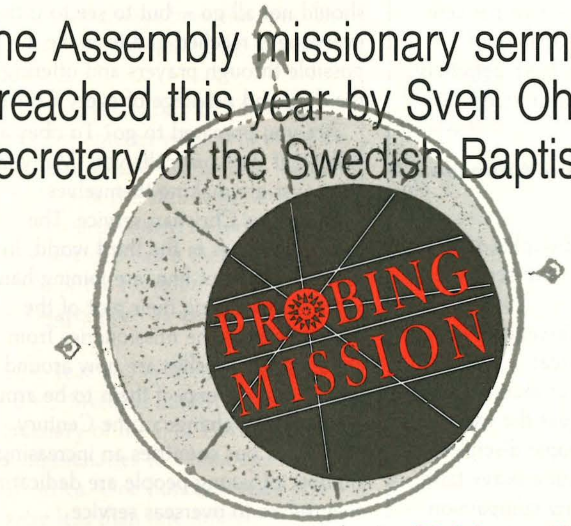
The rôle of women, too, was changing, with growing demands for education and independence. 1954 saw the first women graduates from Kimpese.

Organisations of Christian work became a problem, with the central mission stations being responsible for hundreds of villages up to 100 miles distant. The viability of this arrangement was being questioned, but the colonial government refused to accept that the churches had a separate identity. It would only recognise the mission stations. In practice, though, it was the decision of the church meeting that governed church affairs.

By the time of political Independence in June 1960, the membership of the churches associated with the BMS stood at 40,000 in Congo and 10,000 in Angola. God had indeed multiplied many times the tiny seed that had fallen into the ground over 80 years before. But desperate times lay ahead for these Christian believers. As Clifford Parsons put it, 'Precipitately they were thrust into the fiery furnace of civil strife and economic chaos. In the ebb and flow of events many acts of individual heroism and compassion were performed by those who had put on Christ. Therein lay hope for the future.' ☐

To All the World

The Assembly missionary sermon preached this year by Sven Ohm former Secretary of the Swedish Baptist Mission.



Matthew 28:19-20, Matthew 24:14

JESUS HAD a great vision related to all times and all people. Mission was not invented by today's world evangelism specialists, neither was it created by the father of modern Mission, William Carey, however significant his ministry was. He only discovered the Great Commission and obeyed the Lord's calling in his time.

Christian mission is like a river, the source of which is in the heart of Christ himself. Shall we pray for that vision today? Shall we pray for Christian love, that has no limitation and watches in all directions for new ways and means to proclaim the Gospel?

MAKE DISCIPLES IN ALL NATIONS

The gospel belongs to all mankind, to every human being.

I am extremely happy to have been chosen to represent love without limitations. In a world where blood and race, colour and face, education and economy play a much greater role than we are prepared to admit, there is a boundless love, that includes every one.

The Gospel of grace and salvation for time and eternity should be proclaimed to everybody For God's love the world is not like a ship with first, second and third class but one, in an emergency, where all passengers have the same right to the rescue boats. We have been chosen to manage them, by a grace so great that we cannot understand it.

***"God desires all men to be saved"* (2 Tim 2:4)** – and no one should limit his boundless salvation. The Kingdom of God is the Kingdom with only one borderline – between those who accept and those who reject his offer. Remember that God did not say that every one would be saved. He only says that he desires all men to be saved. The Bible clearly states that before the Throne of the Lamb you will find people from every tribe, tongue, people and nation. (2 Tim 2:4)

We have been sent to proclaim the Gospel and should bring it to every nation, every town and village, every person we can reach. But it is the responsibility of each person to accept or reject the salvation God has prepared for us. The Gospel should be preached "as a testimony to all nations" and thus we are sent to every corner of the earth so that all might hear the word of God.

All should be reached. Have we reached them? Well, all nations have heard the Gospel. Also in Albania there is a Christian presence. But – there are 880 million Muslims, around 750 million Hindus, 250 million Buddhists, 500 million Marxists and materialists, 200 million Animists and 600 millions influenced by traditional Chinese religions, many of whom have never heard the name of Jesus Christ.

Only one quarter of the population in the world is Christian. Another quarter can be reached by Christians nearby. But 50 per cent of all the peoples of the world can only be reached with the Gospel by people who in one way or the other are crossing language and cultural barriers and bringing the Glad Tidings to them. ▶

Posts overseas with the BMS

Pastoral couple for *BRAZIL*
For city ministry and/or church planting.
***Qualifications:* Pastoral training plus some experience of ministry.**

Pastor for *ITALY*
New venture for BMS. Church planting and discipleship.
***Qualifications:* Pastoral training and experience.**

Administrator for *NICARAGUA*
Coordinator for Theological Education by Extension, with opportunity for some teaching.
***Qualifications:* Theological qualification plus administrative experience.**

Nurse/midwife for *ZAIRE*
For hospital/teaching/community health work in busy rural setting.
***Qualifications:* RGN plus Midwifery.**

Secondary School teacher for *ZAIRE*
English or Science teaching in church-run school.
***Qualifications:* Degree and PGCE or BEd plus completed probation.**

Maintenance/Logistics person for *ZAIRE*
Keeping buildings/vehicles in good order, ordering supplies.
***Qualifications:* Appropriate building/carpentry skills and qualifications.**

Primary School Teacher for *ZAIRE*
For Zaire British Association School, teaching children of missionaries and other ex-patriates.
***Qualifications:* Degree and PGCE or BEd or Certificate in Education plus completed probation.**

Social Worker for *BRAZIL*
Church/Community work among deprived families.
***Qualifications:* Social Worker's Qualification plus community experience.**

Doctor for *NICARAGUA*
Work in a busy hospital setting with opportunities for training others.
***Qualifications:* MB Ch plus Postgraduate Speciality in Neurology, Anaesthetics or Ophthalmology.**

Teacher for *CHINA*
TEFL teacher for China for work with the Amity Foundation in Chinese universities and technical colleges.
***Qualifications:* Degree plus TEFL qualification plus teaching experience.**

World MISSION Link

RESPONSE TO WML is encouraging but, as so often happens, success brings added work.

Our group has sent in its Link-Up form but we haven't had a reply.

We invited around 3,000 churches to get involved in Link-Up! We are delighted at the response but it is taking time to get all the administration done. If you are worried in case your Link-Up form is lost, give the WML Organiser a ring. She will confirm whether the form is on her desk.

What is the 'Link-Up form'?

This is the yellow form each group receives from their BMS Representative. There is space on it to give details of the group, any existing missionary link a church may have and any preferences the group has. Each church is also asked to describe itself in couple of sentences. If you find this a problem, send the rest of the form in now and the back page later.

What are the responsibilities of the Link-Up group contact person?

The contact person is the link between BMS and the churches in the group. All information about Link-Up missionaries (prayer letters, profiles, photos) will go to the contact person. They will be responsible for seeing that each of the churches in the groups receives the information. When the date of a missionary's Home Assignment is known, BMS will ask the contact person to arrange with the group a date for a Link-Up visit.

Do you have any details about the staff team visits?

Yes! There is a list of where the teams are going this year on the back cover of this magazine. Each of the places listed will be arranging for one person to be the local organiser who will receive all the letters about the visit. Dates for visits in 1992 have now been agreed and the BMS Representatives can give details. □

◀ As long as the percentage of Christians in the world is decreasing and the percentage of Christians in countries, where we work, is small – two per cent in India, one per cent in Japan, half a percent in Thailand – we have definitely not fulfilled the Great Commission.

All Disciples should be Witnesses, Evangelists

His method was to call disciples, give them wisdom and power and send them away to witness.

It must have been a marvellous experience to hear the Great Commission. A handful of men without the prerequisites to conquer the world were sent to make all people disciples.

That scene speaks about a brave faith, a divine claim without any comparison. A "holy madness" that shakes our faith is radiating from the scene when Jesus sent his disciples to change the world. Mission impossible! But we, who live today and have the perspective throughout the ages, know that it was possible.

The first group of followers obeyed and were faithful – and when they were tired new feet and new tongues brought the Gospel to new people.

The Word of God has been brought from continent to continent, over oceans, through deserts, over mountains and into forests, from generation to generation in a never broken chain of faithful servants. The Word has reached towns and cities with millions of people and distant villages with some few, who have accepted Christ as their Saviour.

The first messengers never chose their calling; they were called. "You did not choose me, but I chose you..." (John 15:9) the Lord said to them. "As the Father has sent me, even so I send you" (John 20:21) was their ordination, their letter of recommendation. That made them humble when they were well received and courageous when they met persecution and resistance. They were representing the King and had an urgent message of Salvation.

The task is the same today. We are responsible for the proclamation of the Word of God today. The Lord has called us. Are we going to be the point where the heavenly flame is extinguished – or are we prepared to bring the torch of the Gospel to new villages, new towns, new countries and new peoples?

We are responsible. But everybody should not be a preacher. Everybody should not go to new countries and places with the Gospel; those who are called to serve the Church in that way are made aware of God's plan. We should not all go – but to see to it that everyone is reached and to make it possible through prayers and offerings is the duty and privilege of every Christian.

Are you prepared to go? To obey and follow? If the Lord calls you. Many more than ever are making themselves available for Christian service. The young churches in the third world, living close to the front-line, are joining hands with us and taking their part of the responsibility. The missionaries from third world churches are now around 20,000 and we expect them to be around 50,000 at the change of the Century. Also from our countries an increasing number of young people are dedicating themselves to overseas service.

All Means my Ways

Jesus was a revolutionary? He actually turned all things upside down and confused those who listened to him. He said that salvation concerns all people in a situation when it was believed that only the chosen should be saved. He said that everyone should witness – when people had an hierarchy of priests and Levites with Jerusalem and its temple in the centre of their worship. He threw a bomb into their security system, opened their eyes, widened their horizons and made them see a whole world in need of the salvation he had in store for us.

We are called to be revolutionary too! To find new ways to bring the Gospel to new people. And there are indeed many new venues available today.

We should use the radio waves, the computers, the airplanes, the TV media, the printed books and the talented actors to reach new people for Christ.

We can reach many more much more effectively now than we ever could – and that's necessary with a growing world population and an increased desperate need of the Gospel.

Let us however never forget that modern techniques can never replace the personal encounter, the comforting friendly word, the concern and care in the name of Christ. Both ways should and can be used to embrace the whole world with the love of Christ.

All Days – My Time

Jesus wanted all to be saved. He called ▶

all disciples to proclaim his message. He wanted every church to be a missionary church and all times to be mission times.

This has not always been the case. The Church has often forgotten the Great Commission.

We live in the Century of Missions and have just entered what is likely to be the Decade of World Evangelism. Never in the history of the World has the Gospel been proclaimed as today. Never have so many dedicated themselves to the service of the Kingdom. And never has the Gospel been as successful as today.

As next year you celebrate 200 years of the BMS Swedish Baptist celebrate the Centenary of the first Swedish Baptist missionaries to China and Central Africa. One hundred years ago there were less than one million Christians in Africa. Today more than 240 million Africans confess the name of Christ – and most of them have been won to Christ during the last 30 years. The percentage of Christians in Africa has increased from 8 to 48 per cent.

There are similar examples of the fact that we are in the middle of the Century of Missions. Just imagine that there were 50,000 protestant Christians in South America in 1900 – in 1930 there was one million, 1960 they reached ten millions and today they have passed 20 millions. Being on the march the Protestant Christians in South America expect to be around 100 millions in the year 2000.

The number of Christians is increasing by about 28 millions every year. In many countries the Church is growing much faster than the population.

Much More To Do

Seeing the needs of the world compared to the resources we have available you might sometimes think: "What does my little fishing rod mean in this huge sea of people?"

Let us meet our Saviour, who was to save the world. His method was to call people to come and receive they Holy Spirit and then he commissioned them to go, to follow, to serve.

We are called to be like the first disciples, who "left their nets and followed him." (Mt 5:20)

We are called to make ourselves available to Christ and count with His possibilities in and through us. The first disciples "first of all gave themselves to the Lord" – and that is what I challenge each and everyone of us to do today. ☐

Easter Sunrise in Dhaka

BECAUSE OF POLITICAL uncertainty there was some doubt about whether the usual Easter Day sunrise service could be held. The Dhaka pastors' fellowship finally arranged for the service to be held on the YWCA playground at 5.45 am.

The city is fairly disturbed at the moment because all the mosques wake folk up at 3 am to pray and cook their meals before the 4.25 am pre-dawn prayer which marks the beginning of another day's fasting.– this is Ramzan and the weariness of disturbed nights with no food or drink throughout the long hot day is beginning to show itself.

By 6 am on Easter morning the call to worship the risen Lord Jesus Christ was given in Bengali and English, then opening prayers of praise and thanksgiving were followed by a lively song "Come everyone and sing a song of victory, the song of King Jesus victor over death" – the first verse had not been completed before the police arrived in force. Neighbours had complained that their sleep was disturbed by the Christians!

Those of us who were aware of the commotion prayed, a couple of church leaders entered into negotiations, the PA system was turned off and the people sang even more joyously! Happily we were able to continue with reduced volume on the songs.

About 1000 folk had gathered together and in two other parts of the city there were similar open air services on church car parks.

After this people went to their local churches to share breakfast and or a worship service. At the BBS Farmgate Church was a baptismal service followed by a worship service, a video for the children and then lunch as an expression of our family identity. ☐

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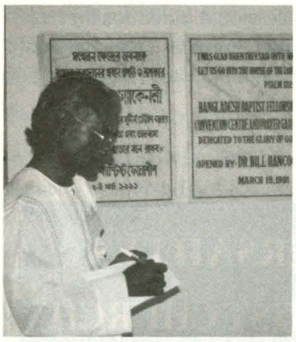
PASTOR ROBERT ATKINS

COLLEGE OF CHRISTIAN THEOLOGY, BANGLADESH

The annual board/council meeting in February learnt that plans were on schedule for the opening of a residential facility from autumn 1991 as the beginning of the new external DTh programme.

The college has received accreditation and is appointing more faculty staff. Bangladesh Baptist Sangha (Union) pastor, the Rev Martin Adhikary, has been nominated as a possible tutor and also Rev Wilfred Goatz from the BBS partner mission, Liebenzell Mission International.



The college Principal Dr Simon Sarkar is excited at the new opportunities for training the many men God is calling into both pastoral/evangelistic ministry.

BMS is an affiliated member of CCTB and supports the work by a direct grant each year.

NEW MISSION CENTRE

An International Centre of Missiology has been established in Kinshasa, Zaire.

'This mission centre is the result of a dream for mission in Africa by Africans,' states a bulletin on the centre. 'It is an educational centre with the purpose of teaching university and graduate students the nature and scope of world missions. The goal is to build the educational and theological base for sending missionaries from Zaire to other African French speaking countries.'

CRYING OUT TO GOD

The last Sunday in April was something of a watershed for Protestant Christians in Zaire's capital, Kinshasa. Worshippers at the French speaking congregation of the International Protestant Church 'had the opportunity to practise what was preached about crying out to God.'

The team leadership felt the economic and political situation in Zaire was so unstable that they opened up the service to 30 minutes of intercessory prayer for the nation.

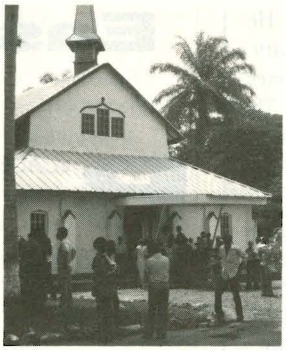
'In fact, after 45 minutes of fervent prayers from the congregation, the Pastor had to intervene because time was short,' said one of the worshippers.

'Many people prayed to God their most heartfelt needs of political and economic liberation. This was a "Cry Freedom" to God. The state of Zaire is in a desperate economic condition."

Zaire is preparing for a National Conference on the whole future political structure of Zaire. It is expected that a multi-party democracy will be slowly introduced.

The Prime Minister of Zaire was invited to attend the service at the International Church and, surprisingly, he attended the whole service.

After the intercessions, the Prime Minister and many others, heard the Revd Kasisa preach from Isaiah about the need for a nation to walk with God. He attacked those



leaders who only turn to God when the nation is in trouble and who then turn their backs on God when things go right.

He openly criticised the corruption of the leaders of Zaire, including those in the Church. And, to spontaneous applause, he accused the leaders of Zaire of the destruction of the country which God had given them to manage.

He referred to the size and potential wealth of Zaire; of its jewel-like position set in the African Continent and of how the leaders of Zaire have raped and plundered the country to its destruction.

But he pointed the blame too at the Church and 'we the people' for never having cried out when all this was going on before their very eyes. He blamed the Church for failing its role in society of crying for justice and freedom for all people.

'And he called us all to Cry to God; to turn back to the Lord who alone can lead the nation,' said one member of the church.

'The Christian people of Zaire are praying for the nation. I am sure that they would love their brothers and sisters in the UK to pray with them that justice and peace would come here.

'They pray more than anything that as the build-up to the National Conference, and the event itself, takes place, probably in July, that change can take place but that it takes place peacefully.'

FOR THE FUTURE

The BMS launched its £2 million Fund for the Future at the Baptist Assembly in Bournemouth. Linked with the Society's 200th anniversary, it is to be used to extend BMS work.

'It is not to augment reserves, nor to underwrite the ongoing budget,' Vivian Lewis, BMS BiCentenary Secretary, told a packed missionary meeting at the Baptist Assembly.

A
fund
for the
future

'We want it to be extra money for extra work. We have already accepted invitations to share in mission in Nicaragua, Belgium and Italy, places where we have no missionaries yet.

'At this very moment, there are invitations from other countries in Europe, the Far East and South America and there are also new opportunities for partnership in Eastern Europe. Is it going to be right for us to respond? And if it is, are we going to be able to afford it?'

The BMS is also aiming to mobilise Baptists who go overseas on company or professional business.

'If they are Christians then they need to be equipped to share in mission in the countries where they are going to work. For that they need to be trained, and when they go they need to be supported so that their spirituality and commitment is channelled into the life of the churches.'

Mr Lewis reminded the meeting that the first BMS 28:19 Action group had just returned from Jamaica.

'Their parents say their young people will never be the same again. Their homes are feeling the reverberations of their experiences and their churches will be challenged by what they have seen and heard and been able to do.

'We want to mobilise the faith and commitment of the young people of our churches.'

'Mr Lewis said that the Fund will also help the BMS to support Christian literature, radio and television work and to take seriously the needs of urban mission in growing Third World cities.

'Give us the tools and we'll do the job,' he said. There is so much more calling to be done.'

A FAMILY TRADITION

Susan Le Quesne, who is the new Chairman of the Baptist Missionary Society, is following a family tradition.

Both her mother and grandmother also served as chairmen, 'And my grandfather was treasurer of the society for eight years from 1914 to 1922,' she said.

'I always used to think of my mother being connected with the BMS and my father with the Baptist Union.

'But I don't think it was anything to do with the connection that led me overseas. I believe that God had a hand in it and that it was nothing to do with any family pressure. It was an individual call of God to me and it was my own acceptance and decision to go.'

Susan Le Quesne was brought up in Heath Street Baptist Church, Hampstead, where she is still a member today. But the family has Jersey connections.

'Yes, my father grew up in Jersey, in the Baptist church there. But as he worked in London, after Regents Park Chapel closed, where my parents were first members, they transferred to Heath Street.'

Susan worked in Bangladesh from 1957 until 1982 when she joined the home staff of the BMS, first of all as Women's Secretary and then as Promotion Co-ordinator. She is now looking forward to a further period of service with the BMS, this time as chairman?

'I don't think it is a responsibility that I could take on unless I was looking forward to it. There is a bit of trepidation, mixed with enjoyment.'

She is coming to the chair at a particularly interesting time for the BMS, just as the celebrations for the BiCentenary are beginning.

'I don't see the BiCentenary as a time for reminiscing although I do see it as a time to be thankful to God for all that has happened in the past 200 years. That involves remembering how it all began with William Carey. Having worked in Asia and having been to Serampore several times he is more real to me than for most people in British Baptist churches.

'But I do think that it is important that we think about the future. In fact I believe that we can already see a change in our patterns of working.

'The long established years of working in just a few countries seems to be coming to an end as new doors are opening in places which, ten years ago, we would not have been thinking about.

'God does close doors and open others. We have to be open to this. This is the pattern of the BMS. When China closed Brazil opened and going further back when the Cameroons closed new doors opened and we moved on.

'And now we have so many new doors opening like Thailand, which I think is quite exciting, and El Salvador and Nicaragua. Then there is France, where we have three couples working, and the new links with Belgium and Italy which are being developed.

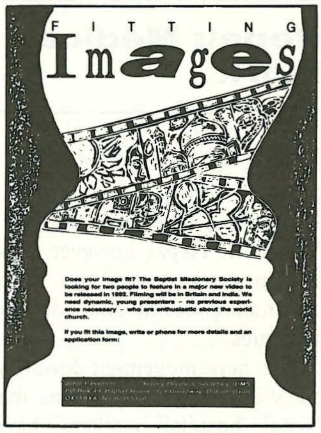
'I want to share the present challenges that are coming our way but I also want to make the churches aware of some of the sorrows and problems we are having to cope with at the moment. I am completely convinced that we are called to share in God's mission in the world.

'The message I want to put across is that Jesus is alive. To me that is very important in all of the chaos of the present day.'

PASSAGE TO INDIA

The search for two superstars has begun! Dynamic, fresh young presenters are needed to host a new BMS video. Anyone between the ages of 18 and 25 who sees a glittering media future for themselves need look no further – BMS will launch their career. The Society will provide training, experience – and a trip to India!

The video is to be part of the BiCentenary celebrations, and it aims to explore some of the issues which faced William Carey when he arrived in India nearly 200 years ago. Issues which are still relevant today.



Does your image fit? The Baptist Missionary Society is looking for two people to feature in a major new video to be released in 1992. Filming will be in Britain and India. We need dynamic, young presenters – no previous experience necessary – who are enthusiastic about the world church.

If you fit this image, write or phone for more details and an application form:

A competition to find the right presenters is under way. It is called 'Fitting Image' and hopeful contestants are asked to send in a video or sound tape of themselves – with or without the rubber mask!

The ten finalists will spend a day in a London studio, and will see a TV programme being made. The two prizewinners will be rewarded mainly with hard work -but also with a journey to India. There they will learn first hand something of the task of the Christian Church.

So, anyone who thinks their face fits should contact John Passmore at BMS. After all, even Clive James had to start somewhere!

COLOURS OF FAITH

The visual presentation of this year's Annual Report, *Colours of Faith*, given to the Baptist Assembly at Bournemouth, is now available on VHS Video Cassette and, with slightly fewer transparencies, as a slide-tape set. Both versions last approximately 12 minutes. The slide-tape set is also available with a Welsh commentary.

CALL TO PRAYER

23-29 JUNE

Nepal: Medical Work

In a poor country like Nepal it is a constant struggle to maintain high standards of medical care. The United Mission to Nepal, however, seeks to do this in work centred on hospitals in community health and education programmes.

The new movement towards democracy in the country means that many Nepal hospital workers have been demanding extra pay.

'I am sure that many changes are needed for workers in Nepal,' says Ruth Berry, acting nurse superintendent at Amp Pipal hospital, 'but how can we give more to the employees when we're trying to run a service to help the poor? Is it reasonable to expect them to share a vision of helping those less fortunate except they capture the vision through Christ?'

She asks people in Britain to pray for the medical team that 'we will support one another as we seek to reach out in the name and love of Christ to the people of Amp Pipal.'

30 JUNE-6 JULY

Home Assignment

Home Assignment is one of the new names we are having to get used to in the BMS. It takes over from 'furlough' and is a more accurate description of the time missionaries spend in the UK. Back home they not only meet with their link churches, they also have time for recreation, relaxation and the updating of qualifications through professional study and in-service training.

Lord,
we thank you that as churches
we disciple and nurture and send
Christian workers overseas.
Help us to be as faithful
in prayer and concern
and support of their work
when they are far from our sight;
and when they come home
feeling tired and drained
and spiritually weary
help us to listen with sympathy,
to learn from them eagerly
and to care for them lovingly.

7-13 JULY

Angola

Colin and Marcia Pavitt, our two missionaries in Angola, are on Home Assignment at the moment. We pray for them as they travel around the churches sharing the news of Angola and the work of the church.

At the time of writing, peace talks are continuing between the government and the UNITA rebels. There are hopeful signs that the signing of a treaty is not too far away.

We think especially this week of the training of pastors in the Baptist Bible School which is now located in Luanda. The Church's medical work at Petroangola is setting a high standard and is well respected for the quality of its work.

14-20 JULY

France and Belgium

BMS now supports the church work of a Belgian couple and has recently appointed a British pastor and his wife to work in a Flemish speaking church. The Baptist Union in Belgium is very small and has welcomed the new partnership with British Baptists through the BMS.

In France our three BMS couples have now settled down to pastoral work. John and Sue Wilson are working in the multi-racial church and community at Bron and are working very closely with the Baptist church in the nearby city of Lyon.

Robert and Catherine Atkins are not far from Paris, in the Baptist church at Versailles. They invite any visitors to the area to the English speaking services which they will be holding in August (see elsewhere in this magazine).

Neil and Ruth Abbot are, at the moment, learning the ropes at La Rochelle on the Atlantic coast.

We remember too David Boydell and the staff and students at the Language School in Massy, near to Paris.

21-27 JULY

Africa

Whilst all eyes have been in the Gulf and the Kurdish refugee problem large parts of Africa have been starving to death. Famine is still the largest threat to sub-saharan Africa, Angola and Mozambique. It continues to the largest number of refugees than anywhere else in the world.

Yet there are signs of hope. As the countries of Eastern Europe have entered into a new era of freedom and democracy so many countries in Africa are beginning to rid themselves of tyrants and authoritarian regimes.

The Church in Africa continues to grow at a fantastic rate and we pray for it as it continues to search for its African identity.

Lord,
bless your church in Africa
as it works alongside the people
helping them to understand
that your love is strong
and able to defeat all those powers
seen and unseen
which are ranged against them.

28 JULY-3 AUGUST

Brazil: The Baptist Convention

David and Sheila Brown work with the Brazilian Baptist World Mission Board in the selection and training of candidates for mission. Two of their trainees are now to be supported by the BMS as they move to a work with the small Baptist group in Guyana.

Brazilian Baptist missionaries serve in many of the countries of South America as well as in Africa and Europe.

There is also a strong Home Missions Board supporting missionaries all over Brazil.

Much of this work, however, is hampered by the perilous economy of the ▶

country. In spite of all the efforts made by the government, inflation is still a reality and vicious poverty is portrayed in the city favelas and the street kids who are so often the victims of 'death squads'.

4-10 AUGUST

Zaire: Health Work

At the Evangelical Medical Institute at Kimpese, as well as the ongoing work of a hospital, there has been a concentration on research into the disesase of AIDS. This came into the full gaze of the world's media during an international conference on AIDS held in Kinshasa a few months ago. But there was a determination on the part of the staff to protect the patients who they insisted, warranted respect as individuals and deserved all the love and pastoral care associated with a Christian institution.

At Kimpese Steve Green is in charge of the paediatric unit, Hugh Kennedy is involved in specialist ophthalmic work, Gwen Hunter is the pharmacist running courses for pharmacy technicians and Alan Wood is a laboratory technician who also teaches in the nursing school.

11-17 AUGUST

India: Education

Christian schools in India continue to attract pupils because of the high standard of education which is offered. There is, however, a problem about recruiting enough fully trained Christian teachers. Alongside several of the schools there are hostels and elsewhere in this magazine there is a report of the hostel attached to the Gange High School in Delhi.

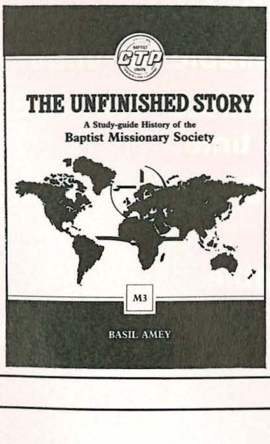
Lord,
to you no one is insignificant
but it is easy
to feel forgotten in India
among the millions who live there
if you are young
and want to go to school or college
so we thank you for the church
part of your new creation
that is learning to see people
through your eyes
and is caring for the needs
of the young.

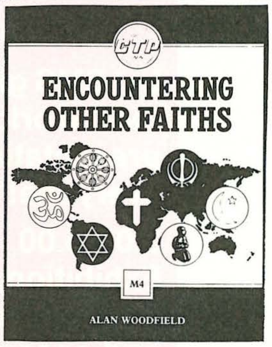
WORLD MISSION STUDIES

The first two volumes in a series of five studies on World Mission are now available priced at £7 each. They are being produced, in consultation with the BMS, by the Baptist Union of Great Britain as part of their Christian Training Programme.

[M3]
'The Unfinished Story'
A Study-guide History of the Baptist Missionary Society
by Basil Amey

[M4]
'Encountering Other Faiths'
by Alan Woodfield





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MISSIONARY MOVEMENTS

ARRIVALS

Valerie Hamilton
on 15 March from Dhaka, Bangladesh
Evelyn and Lee Messeder
on 23 March from Agua Boa, Brazil
Sue Headlam
on 5 April from Chandraghona, Bangladesh

DEPARTURES

Betsy and George Lee
on 26 March to Colombo, Sri Lanka
Joy Knapman
on 2 April to Colombo, Sri Lanka
John and Rena Mellor
on 23 April to Mushie, Zaire

DEATHS

We regret to report the death of **Mrs Nellie Suter** on 13 April 1991 aged 83. Nellie served with the Society first in China from 1933-1951 and then in Thailand from 1952-1962.

ACKNOWLEDGEMENTS

LEGACIES

Miss D Busby	1,602.95
Mrs D C Wright	665.34
Miss M M Carpenter	2,385.86
Mrs Elsie Annie Tiney	23,000.00
Mrs Ellen Hogarth	500.00
Ivy Edna King	11,186.92
Miss A M Bevan	500.00
Arthur Francis French	905.86
Miss Ottimie Bloddwyn Pearse	20,000.00
Miss Ethel O Stones	140.28
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Miss Beatrice L Boyce	326.13
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Mrs E G Davies	4,222.28
Mrs Elsie Annie Tiney	2,976.38
Dorothy Esther Bolt	8,249.73
Miss Dorothy Kate Clarke	100.00
Miss Dorothy Lord	149.85
Douglas Vincent Allen	1,000.00
Ethel Wood	13,163.68

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Contact:
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June 29/30
Wales
Llanelli
Contact:
0792 360909

July 6/7
South West
Bristol
Contact:
0272 875563

July 13/14
Central & East
High Wycombe
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0353 698017

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North
Huddersfield
Contact:
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September 21/22
Scotland
Ayrshire
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October 12/13
South West
St Austell
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0272 875563

October 26/27
London
Welling
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081-393 6017

November 9/10
Midlands
Leicester
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6.00-7.30 pm NO SMALL CHANGE – the Summons. Decision time!

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Team members will be visiting local churches on Sunday.

JULY 1991

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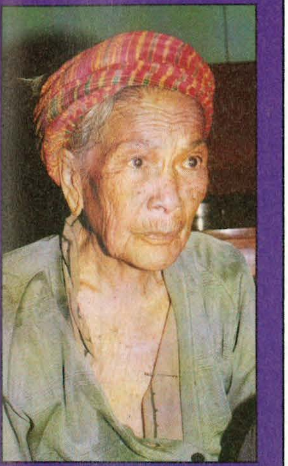
MISSIONARY Herald

Medical Work

- Maiti's Story
- Jubilee at Chandraghona
- Rangamati Eye Clinic
- Ludhiana



Bicentenary

News and Views

Probing Mission

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The BMS shares with partner churches in:

Angola
Bangladesh
Belgium
Brazil
El Salvador
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Jamaica
Nepal
Nicaragua
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MISSIONARY *Herald*

EDITORIAL COMMENT

We made plans some time ago to major on health and medical work this month. We had news of a celebration at Chandraghona and of work in the Rangamati Hill Tracts in Bangladesh and plenty of pictures – always good for a magazine.

Then right in the middle of putting it together Cyclone Gorky hit the Bangladesh coast and swept on through Chandraghona. After an initial problem in making contact with Bangladesh, news began to reach us of the devastation. So after some hasty plan changes and the juggling of articles we have managed to describe not only the need but the way in which BMS and others have been able to respond.

This has been nothing compared to the way the BMS has had to be flexible and ready to make an almost immediate response. Because of the BMS Relief Fund it was possible to send initial financial help very quickly. Two of our missionaries, in the UK on home assignment, were willing to alter their plans, virtually overnight, to return to Bangladesh.

Missionary agencies today must be ready to meet the needs of a rapidly changing world. Eastern Europe has suddenly opened up and the churches are now free to engage in mission. The BMS needs to be geared up and ready to go. The growing churches overseas are saying, 'We want to work with you in world mission.' We must be quick to co-operate and encourage. Countries in Asia, Latin America and Europe are saying, 'Come over and help us.' We need to be prepared.

But the 'we' is the Baptist churches of the UK. Can they see all the challenging mission possibilities? And are they prepared to provide the supporting prayer, finance and personnel which will enable the BMS to be 'ready to go'?

Cyclone Gorky

and how it affected Chandraghona Christian Hospital

by Phil Commons

THE HOSPITAL COMPOUND in Chandraghona was still reeling from the shock of the cyclone when I left on 14 May to return to the UK for my mid-term break. There was hardly a family unaffected amongst staff and patients alike.

Many of the patients asked for leave to go home and see their home situations. They returned looking dazed and shocked and told of houses gone, families displaced and relatives missing.

The number of dead in Bangladesh following the cyclone has still to be ascertained, the Bangladeshi newspapers quote figures around 200,000. Disasters there are nothing new, even so the older people on the hospital compound said they had never experienced anything as bad as this. One young doctor's wife said she just cried as she saw the horrific pictures of devastation in the coastal areas.

We in the Hill Tracts got off lightly. I heard of only three deaths locally.

In the Port of Chittagong, 30 miles away, thousands lay dead. City life was disrupted. Restaurants and some shops were closed. There was no electricity or running water for several days.

Burial of the dead became an immediate and pressing issue as the bodies began to rot and contaminate water supplies. A bank manager in Chittagong told me that one of his customers had drawn out almost all his savings that morning to bury his dead and do what he could – 18 of his relatives had been killed. That type of report was commonplace. Often only one or two remained alive amongst members of the extended family.

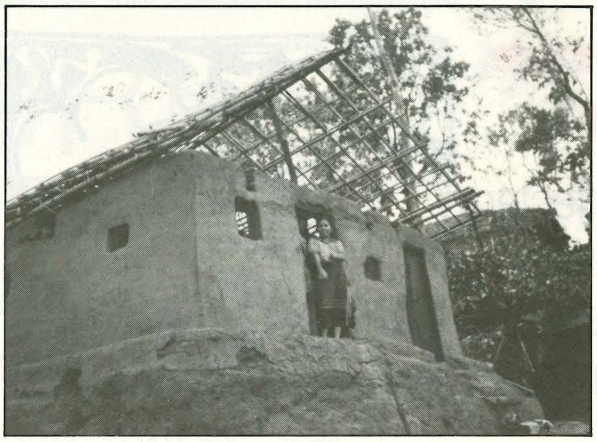
In Chandraghona the main damage was to property. Amongst others the nurses residences were badly damaged. The roof from one of the female quarters was lodged in a tree for several days. many of the roofs from the poorer houses were completely gone, others were left partly exposed to the heavy storms which battered the area for four days following the cyclone.

I felt dismayed and disturbed thinking that this further trial would surely kill the will to fight back, but I was wrong. The morning after the cyclone one of our shoe workers was walking around and pulling things out of the rubble of his house.

'Sister, I can't go to work today,' he said,

Within a week he had almost completed the construction of a simple, smaller bamboo and tin house on lower ground, having taken a loan to pay for the materials. Like many others, on that ▶

Dr Suzanne Roberts weighing in the drugs at Heathrow Airport



Rehabilitated leprosy patients' home!

◄ night of the cyclone, he crouched with his family under the bed and cried out to God to save them as the house broke up around them.

Others recounted escaping by climbing over trees in the pitch darkness of the early hours of the morning.

The days and weeks following the cyclone brought a sombre reminder of the heart of man. Many of the deserted properties became targets for thieves who stripped them of anything of value.

Many people expressed their belief that the aid monies pouring into the country would never reach the hands of those for whom it was intended.

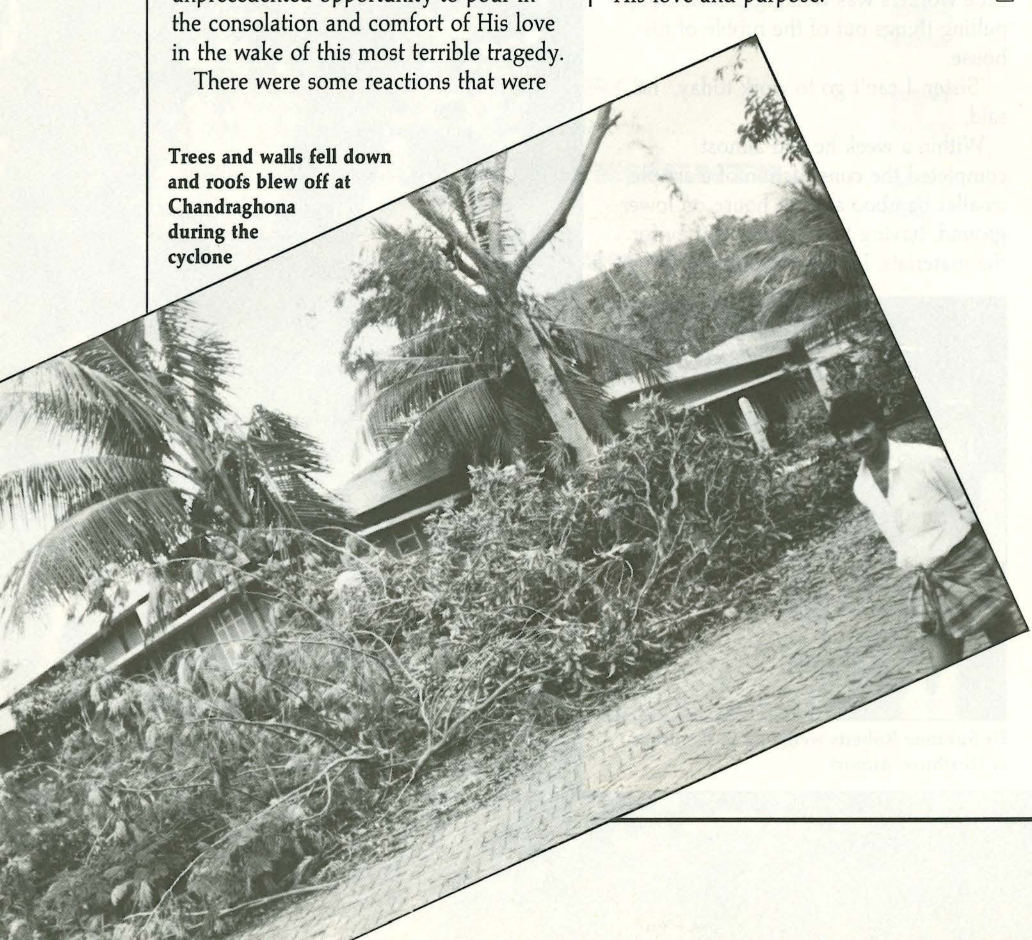
Urged on to repair their properties by the imminence of the rainy season, the prices of repair materials rose rapidly and labour costs soared.

As usual it was the poorest whose position became even more precarious and their plight more distressing.

The wife of a senior hospital worker said she thought that the disaster had happened because people had turned away from God and He wanted to bring them back to Himself. I couldn't comment but I do know one thing; Bangladesh can never be the same again and we who know Christ have an unprecedented opportunity to pour in the consolation and comfort of His love in the wake of this most terrible tragedy.

There were some reactions that were encouraging. Many groups of employees donated their wages towards the Prime Minister's Disaster Relief Fund. Groups of young people began house to house collection of clothes for distribution to the destitute. Shops and large companies donated medicines and food stuffs willingly. These and other signs show an emerging sense of responsibility and active concern not a dependence on outside help.

Here the newspapers discuss aid saturation. I am reminded once again of the inexhaustible love of God. I feel we should try to make our considered response in the light of our knowledge of His love and purpose. □



Trees and walls fell down and roofs blew off at Chandraghona during the cyclone

Chandragh

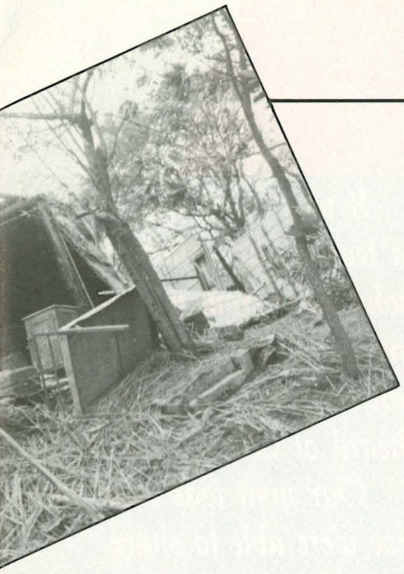
After several months of preparations the Golden Jubilee celebrations of the Nursing Training School at Chandraghona were held on 5 March 1991. The hospital compound wore a festive look and around 900 delegates attended, including past staff, students and local dignitaries. The chief guest was the Director of Nursing Services of the Government of Bangladesh. There were several special guests including the British High Commissioner in Bangladesh. The main function was held in the morning, it was a hot sunny day heralding the start of summer. The marquee was full and during the speeches the history of nurse training in Chandraghona was outlined and we were all aware of God's leading and guiding through the year.

An exhibition amid brightly flashing lights was open for the two days, with stalls showing the work of the nursing department, Chandraghona Leprosy Centre and the Community Health Programme.

A tea stall did brisk business and it wasn't long before the handicraft stall had sold all its items.

In the evening to conclude the main day's celebrations, a superb cultural show was performed by the Rangamati Tribal Cultural group. Exciting dances from several tribes were performed and it was an occasion to remember.

The celebrations were successful and memorable and very happy. We pray that the next 50 years of training nurses in Chandraghona to a high standard will bring glory to God and further His Kingdom. **Sue Headlam**



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BMS Responds to Cyclone Needs

Two BMS missionaries have returned to Bangladesh to help in relief and reconstruction work.

In the week following cyclone Gorky, which severely damaged hospital buildings at Chandraghona, Sue Headlam, who was in Britain on Home Assignment at the time, went back to Chandraghona to help organise reconstruction work.

The BMS has made an initial grant of £10,000 from the BMS Relief Fund so that the work of making good the damage can begin immediately. Meanwhile Sue is assessing the total cost of the repairs needed.

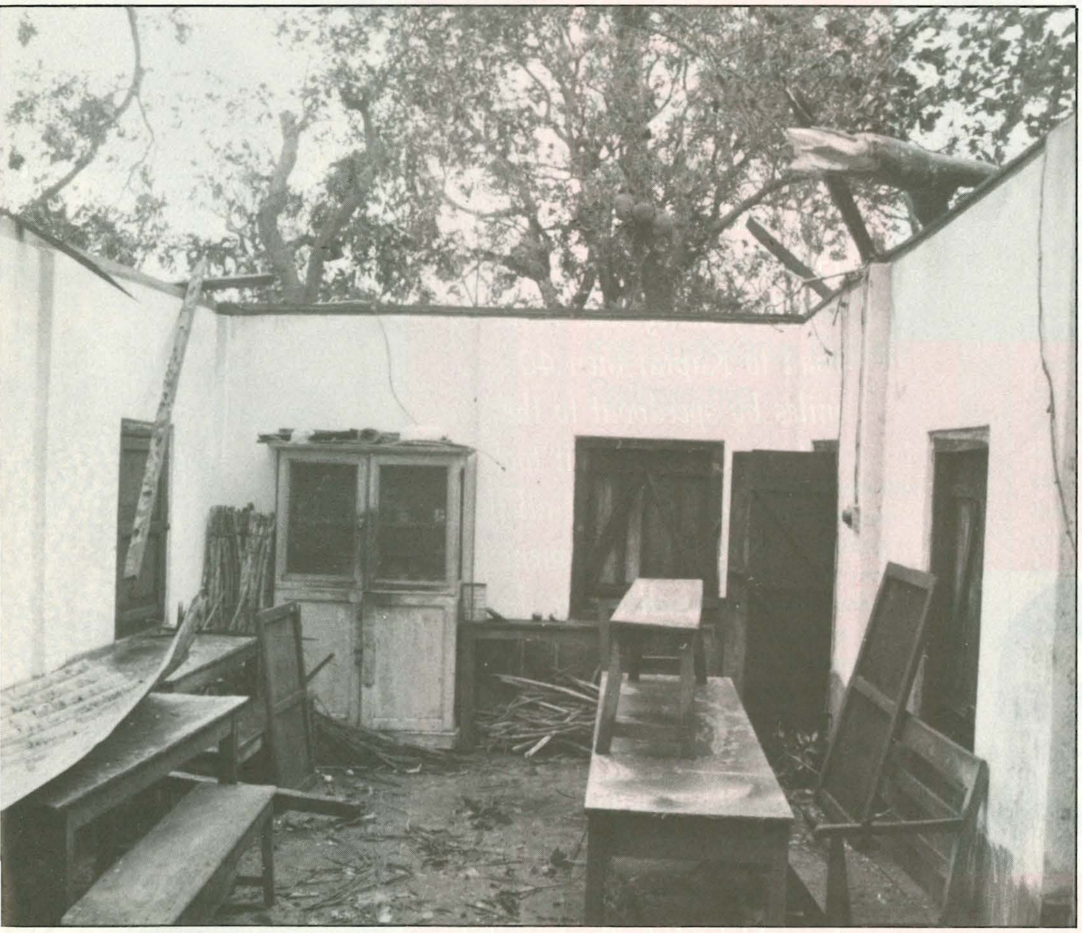
The weaving project, based at Chandraghona, is making cloth available to some of the families which are suffering because of the storm.

BMS doctor, Suzanne Roberts, has also returned to Bangladesh in order to join a medical team formed by the Bangladesh Baptist Sangha. The team is now working in the devastated coastal area near to Cox's Bazaar. Two sisters from the German Liebenzelle mission have also flown out to join the team.

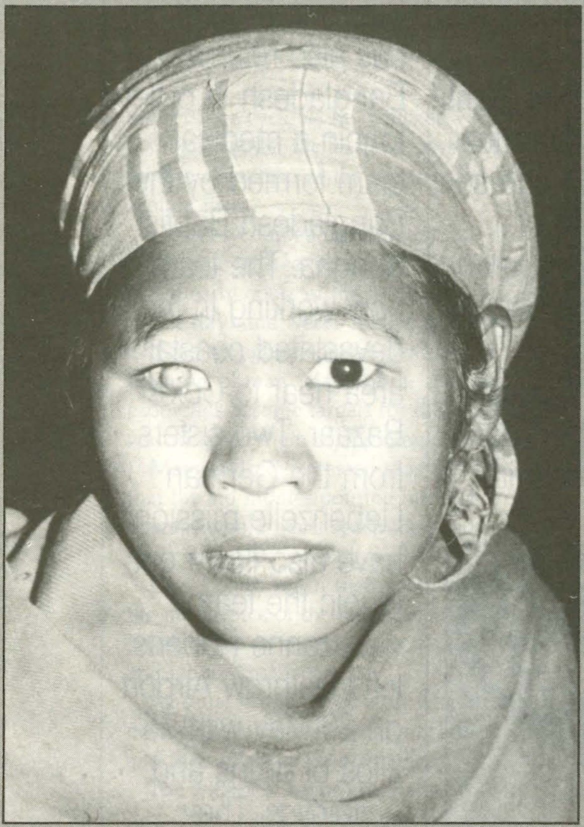
Suzanne Roberts left Heathrow Airport on 26 May with 75 kilos of drugs and antibiotics. They were transported free of charge by British Airways as part of their contribution to relief work in Bangladesh.

The drugs, which are worth nearly £1,000, were paid for by BMS in co-operation with ECHO.

The BMS is ready to make further responses as the needs in Bangladesh become clear. □



The damaged female nurses' dining room



An Eye Clinic

in the Rangamati Hill Tracts of Bangladesh, described by Sue Headlam

It was a privilege to send a team to help these people who came from various tribes. Most of them are animists and have never heard of Christ.

Our visit was short but we were able to share something of God's love for them while we were there. □

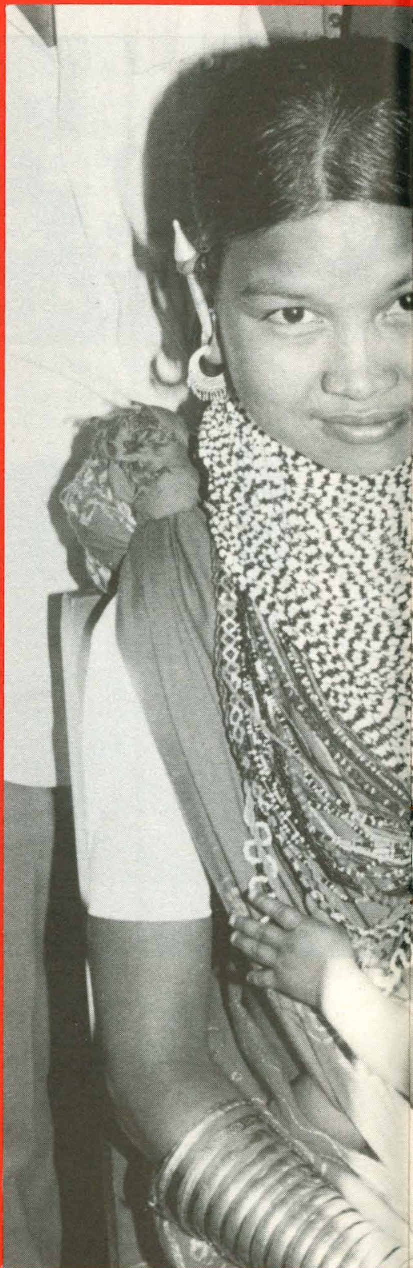
A group consisting of Dr Chowdhury, two community eye nurses, a local leader and a security guard left Chandraghona for a three-day visit to the Rangamati Hill Tracts.

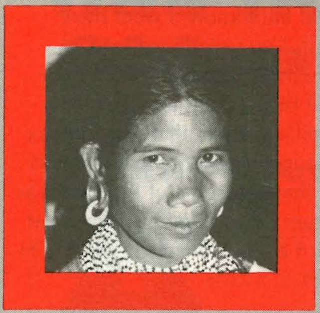
The journey was made by road to Kaptai then 40 miles by speedboat to the village. Once there it took a line of porters to get all the medicines and equipment to the village hall where the patients were waiting.

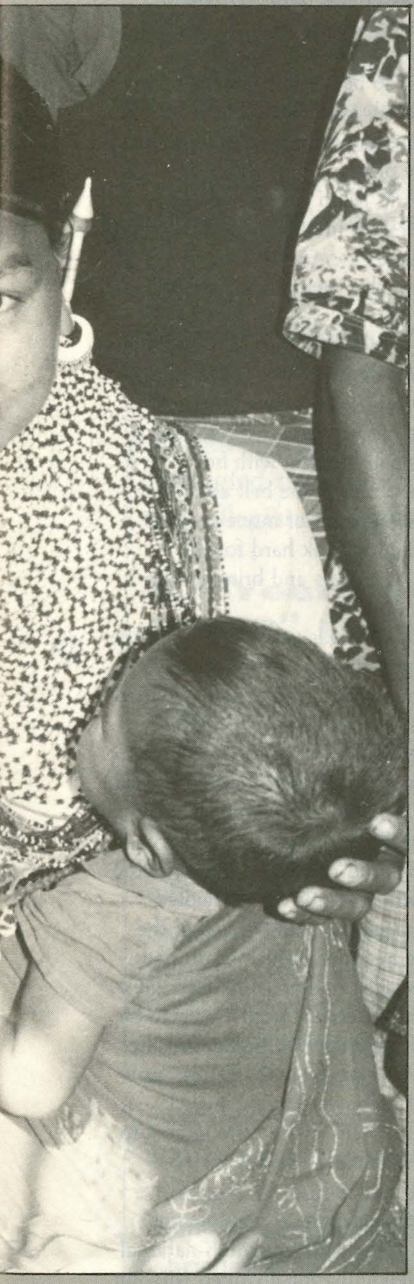
Over the three days 1,400 patients were seen. Many of them were children under five years of age. Some eye patients were brought back to the hospital for treatment and surgery.

Once again I was amazed by the remoteness of this area and the difficulties of travel and lack of medical care.

Sue Headlam







Notes From Ludhiana, India

taken from a report of a visit by Brian Windsor, General Secretary of the Ludhiana British Fellowship

A VISIT TO an urban slum was a humbling and thought-provoking occasion. A predominantly young population, many child-bearing women, little immunisation coverage, children all-too-evidently sick and under nourished, no electricity, some shallow tube-wells for water, no drainage or sewerage, houses made of light timber framing with sacks or polythene for roof and walls – these were the characteristics of this 15-year-old settlement just five miles from the hospital.

Regular visits to several such areas are faithfully carried out by College of Nursing staff assisted by Medical Social Services. Both method and approach are text book examples of community based primary health care.

It was a delight to hear the sound of ward staff morning prayers echoing around the area where we were staying and hear the broadcast service in the hospital p.a. system each day.

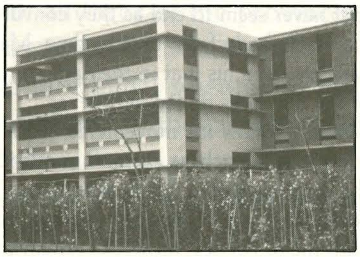
The first coronary bypass surgery was done at Ludhiana on 4 January this year.

The renal unit carried out 2,500 dialyses during 1990 and is superb.

The paging system works well. It must be so because (shades of NHS!) doctors complain about it for its unerring targeting!

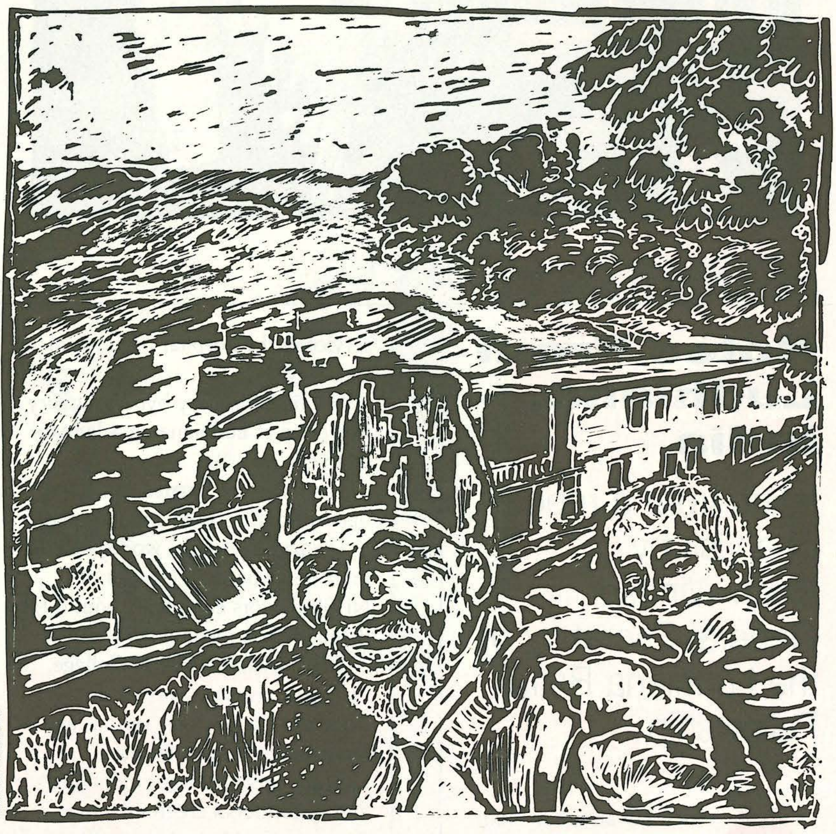
The Christian Medical College, Ludhiana, in every way, is in the frontline. Certain very serious and far-reaching difficulties have recently damaged both individual and institutional credibility and therefore Christian witness. Steps need to be taken to ensure a return to financial stability and to ensure that Ludhiana's position as a prominent national Christian institution is completely uncompromised.

Three hundred Christian hospitals the length and breadth of India, and providing towards 20 per cent of its health facilities (measured by patient flows) look to CMC Ludhiana and CMC Vellore, more than anywhere else, for their future Christian medical staff and higher-trained nurses, not to mention paramedical personnel.



Maiti's Story

How a poor family find help for their son in a United Mission to Nepal hospital.


Sarah Prentice

THE FACES AND voices of Maiti's mother and father reveal their concern and love for Maiti as they glance in his direction, discussing with each other what to do next. The village sorcerer with his feather headband and drum has been to their home several times in the past month. The mantras he chanted as he beat his drum, his blowing on Maiti, the chicken they brought and sacrificed at his request - these all seem to have done little, but make them poorer.

Maiti lies almost motionless except for the periodic violent spasms of coughing that never seem to end as they convulse his whole body from time to time. Maiti watches from his mat in the dark corner of the hut. Eyes dulled with fever wistfully follow the movements of his friends as they chase each other outside the door of the hut. It has been sometime since he has been able to play with them. For several weeks now Maiti has been too weak even to go to school. The fact that he does not eat worries Maiti's mother the most. He ignores even his favourite foods. Maiti's mother watches helplessly as day by day he grows thinner until now there is not much left of her once vibrant and healthy son, but skin and bones.

Maiti's parents consider carefully their neighbour's advice.

'Take Maiti to the Mission Hospital. It is big. There are many people working there — doctors and nurses or whatever you call those people. There are some foreigners, but many more Nepalis like ourselves. They can help Maiti. I am sure they can.'

Maiti's mother recollects Maiti's responding plea, 'Mother, could you please take me to that hospital?'

She also remembers the keen disappointment shown on his face as she responded with a sigh, 'No. I am sorry, I do not think it is possible. It is a big place. And there are all those trained people. Surely, we will have to pay much. And we have so little.'

His mother also recalls that her neighbour had been quick to correct her.

'Oh no,' she had interjected, 'It is not expensive at all! I know, I went there once myself. I was examined by a doctor. Another man took some of my blood. And then a third man gave me some red pills. And all that I had to pay was a few rupees! I do not know how it works but they say some of the money is donated from other countries. You must take Maiti! I am sure they will be able to help him.'

It was a long difficult walk up and down and then up the mountain again to the hospital. Maiti had to be carried by his family much of the way. The doctor carefully examined Maiti. He told Maiti's parents that it was TB, and that treatment would take a long time. It would need to begin with a week's stay in the hospital. Maiti would have to take his medicine faithfully for many months. Meanwhile plenty of rest would be required. And Maiti would need to return once each month to let the doctor examine him.

After a week's time in the hospital Maiti was not well yet, but he was improving and strong enough to be sent home. Maiti's mother was asked to pay 125 rupees.

And she hesitantly parted with the 50 rupees she had brought with her wrapped securely in the belt about her waist. This was a lot of money to her! She promised to look hard for the remaining 75 rupees and bring it with her next month.

Maiti's family was very poor. The little parcel of land they owned produced barely enough food for his family. There was nothing left over to sell. Maiti's father often had to work for 25 rupees a day on the rich farmer's land just to feed his family. Maiti and his mother knew what it felt like to go to sleep hungry.

What they did not know, but what the hospital administrator who receipted their 50 rupees did know, was that the cost of the treatment which Maiti had already received had actually been 250 rupees. The difference would need to be made up from a special fund called the 'Medical Assistance Fund'. He also was aware that there were many more families like Maiti's who were unable to pay what it actually cost for their treatment.

The BMS has over 20 missionaries serving in Nepal with the multi-national and interdenominational United Mission to Nepal. □

"Your Labour in the Lord has not been in Vain" China: 1912-1952

1. Introduction

AFTER THE REVOLUTION of 1912, there was a feeling of hope and expectancy amongst Christians in China. Freedom of religion promised new opportunities for evangelism and Christian work. Those Chinese and missionary Christians who had endured so bravely the horrors of the Boxer Rising, and the memory of those who had been martyred, won widespread respect. Forty years on, foreign missionaries were leaving China in their thousands. What had happened?

The answer is inextricably bound up with the turbulent political history of China during the first half of the 20th century. Periods of relative friendship with the West alternated with eruptions of anti-foreign feeling that grew stronger as time went on. Civil war and Japanese invasion contributed to a confused and often violent situation, in which Chinese Christians struggled to relate their faith to their nationalism and allegiance to the Government.

2. "Years of miracle and grace" (1912-25)

Immediately after 1912, there was a period when a pro-Western influence was welcomed in China. For the first time, Christians were allowed to take up government appointments. Hordes of young people from non-Christian backgrounds were pressing for a more Western-style education, which gave mission schools and colleges a great opportunity. All the students wanted to learn English. Girls were, for the first time by law, given the chance of schooling.

In all the three provinces where the BMS worked (Shantung, Shansi and Shensi) educational work thrived. Schools were expanded and new ones, including boarding schools, were opened. Usually, they were also centres for evangelism and church life. In Shantung, the Christian University flourished, with ten other missionary societies supporting the original BMS and American Presbyterian founders.

Medical work, too, found new opportunities after 1912, though hampered for a time by lack of qualified staff due to the demands of the First World War. In Chou-Ts'un, a new BMS hospital opened in 1915, named the Foster Hospital after its donors. It went on to become the chief centre of BMS medical work in Shantung. The hospital at Ch'ing Chou-Fu was reconstructed in 1922. In 1917, the Jenkins-Robertson Memorial Hospital had been built in Hsi-An-Fu, on land given by an appreciative Shensi Provincial Government. It commemorated the sacrificial service of Dr Cecil Robertson and Dr Stanley Jenkins.

A new women's hospital had opened in Hsing-Hua Ling in 1913, but it did not receive its first woman missionary doctor until the arrival of Dr Marjory Edwards in 1920. Nurse training began in 1916, and the nursing sisters involved rendered devoted service.

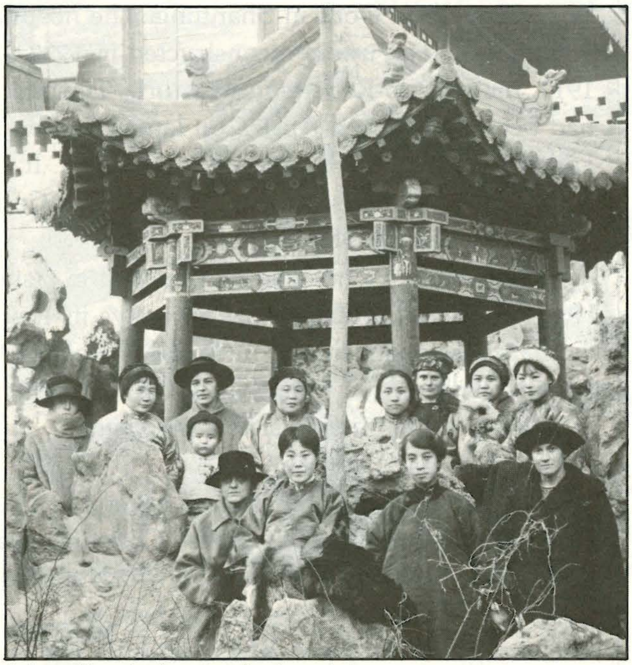
Evangelistic opportunities were eagerly pursued, and training for Chinese Christians was given priority. In 1914, Arthur Shorrock started a training school for pastors, evangelists and teachers in Hsi-An-Fu. A BMS Institute, run on what had proved to be very successful YMCA lines, was opened at Chou-Ts'un, and in 1913 a similar venture for students was begun in Chi-Nan-Fu. Preaching bands, usually of Chinese evangelists, toured the provinces, often drawing large crowds in tents and Gospel Halls. The Chinese people, with their diverse religious and philosophical background were interested to compare the beliefs of different systems.

In the years 1912-1925, although there was a great growth in the work, conditions were not evenly favourable in all three of the provinces in which the BMS was active. In Shantung, missionaries had to face initial resentment against the Western allies' attitude to the Japanese. For a time a Church independent of any missionary involvement was set up, but reconciliation was later achieved. Overall, though, the Church continued its policy of co-operation with the

▶

mission. Good progress was made, and by 1925 there were 7,000 members.

These years were a time of complete lawlessness and terror caused by political feuding, in Shensi. But A G Shorrock, the veteran missionary, wrote, 'For the Mission these years have been years of miracle and grace, and through them all the work of God has gone on and prospered. Both in our own Mission and in that of others, those added to the Church have more than doubled.' In 1916, rebel armies surrounded the provincial capital of Hsi-An-Fu, but the rebel soldiers prevented any damage being done to the missionary residence. (They remembered Arthur Shorrock's actions of 1911-12.) Missionary doctors ministered impartially to both rebel and government forces.


A farewell party given to a leaving missionary

How 'Chinese' was the church at this time? In view of later allegations that it was a hand-maid of Western Imperialism, the question must be faced. Up to 1912, the missionaries had been grateful for the opportunities provided by the treaties made by the British and French in 1858 and 1860. They were thankful, too, for the protection afforded both for themselves and their Chinese converts. Without these treaties, missionaries could not even have entered China: Christianity had been a proscribed religion since the 18th century. However, after 1912, the growing resentment amongst Chinese at what they regarded as the 'unequal treaties' which infringed their sovereignty, caused missionary societies to re-examine their attitudes. BMS missionaries certainly tried to avoid invoking the controversial 'extra-territoriality' clause, and many supported its drastic revision or total abolition. In November 1925, the BMS General Committee passed a resolution prepared by the Standing Committee of British Missionary Societies, to the effect that they did not wish the rights of their missionaries to rest on the political treaties.

The BMS policy had always been to 'work itself out of a job', and after 1911 this process was speeded up. Chinese representation on National Christian organisations and assemblies was increased step by step. By 1922, the majority of the 1,200 delegates on the China Continuation Committee were Chinese. The National Christian Council of China (NCC), set up in 1922, again had a Chinese majority. The missionaries sincerely believed that they were moving towards Chinese self-government in Church affairs as quickly as was possible.

3. The Struggle for Power (1925-37)

This period saw a bloody and confusing struggle for power between the Nationalists, under Chiang K'ai Shek, and the Communists. Communism had grown as a force from the early 1920's, inspired by the Russian example. Both groups were nationalistic in outlook, demanding the abolition of the unequal treaties and the restoration of China's sovereign rights, but the Communists were particularly virulent in their anti-Western propaganda. Slogans included 'Christianity is an instrument of Western Imperialism' and 'missionaries are the running-dogs of Western Capitalism'. In 1922, the anti-Christian movement had been launched in Shanghai, again claiming that Christianity was a political tool of the West. There were attacks on mission property, and about 5,000 out of a total 8,000 Protestant missionaries were evacuated.

By 1927-28, the right-wing faction of the Nationalists, led by Chiang K'ai Shek, had gained the upper hand. Patriotism became a major weapon in his bid to forge a national unity amongst the diverse groups. New educational regulations, introduced in 1928, required all foreign-controlled institutions to register. Principals should be Chinese, along with two-thirds of the membership of governing bodies. No religion should be taught in primary schools, and it should be voluntary in later stages. In 1931, the Government took unilateral action, declaring all special rights granted to foreigners to be null and void.

The 'New Life Movement', begun by Chiang K'ai Shek and his Christian wife in 1934, tried to strengthen the moral basis of the nation, so that it could withstand both the Japanese and the Communist threat. The Communists had set up a Chinese Soviet Republic in Kiangsi province in 1931. Chiang K'ai Shek himself was captured by the Communists in 1936, and agreed that the opposing parties should work together to fight the imminent Japanese advance.

In this violent and disturbed situation, the churches faced some set-backs, but progress in Christian co-operation and unity was achieved. The new educational regulations posed a problem for Christian mission schools - would acceptance of the 'voluntary principle' compromise their essential Christian character? Many BMS schools were closed down, some temporarily, others permanently. There were violent protests in several schools, though many students evidenced a strong loyalty and refused to harm mission property. In 1931, the BMS Home Committee accepted the new Regulations, on the understanding that it would take full advantage of opportunities provided by the voluntary principle, and that special extra-curricular religious instruction would be provided in the elementary schools. Shantung Christian University registered with the Government in 1931, and a Chinese Christian was appointed as President.

Many of the BMS hospitals were called upon to treat casualties, civilian and military, of the fighting, as well as victims of cholera and typhoid epidemics.

The churches were under attack, sometimes literally, as armed bandits toured the countryside. Brave Chinese evangelists and pastors continued to operate under these difficult conditions. Some Christians succumbed to the pressure, or were won over to Communism, but many remained steadfast. Efforts were made, particularly in Shansi and Shensi, to persuade prominent Chinese Christian leaders to break their links with the BMS and other foreign missions. Chinese leaders underwent a period of heart-searching regarding their relationship with the missionaries, weighing up their various loyalties. Some did, indeed, choose to become independent. The frank discussions on these issues that took place enhanced mutual feelings of respect.

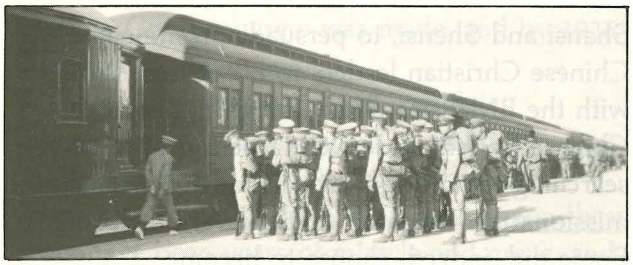
The process of devolving responsibility from the mission to the Chinese church was speeded up in churches, schools and hospitals. A conference of Christian leaders in 1925 declared there could be no withdrawal from fellowship with the 'Mother Society' and that 'any shame, insult, persecution or deprivation should be borne by Chinese and missionaries alike.' Courageous loyalty! Nationally, the Church of Christ in China was beginning to take shape. Its first General Assembly, representing churches of 16 different denominations, met in October 1927 at Shanghai. In December 1927, the Shantung churches associated with the BMS affiliated themselves with this United Church, soon to be followed by those in Shansi and Shensi.

Even in the trials, there were times of great blessing. In Hsi-An-Fu, 1934 stood out as 'a year of sweet harvest, after the bitterness of many, many years'. A spiritual revival in the city led to 1,000 enquirers, 278 of whom were baptised on 6 and 7 October.

4. Years of Japanese Occupation (1937-45)

Japan declared war on China on 7 July 1937, and her armies moved in to occupy the north eastern provinces, Shansi and Shantung. The Chinese forces were ill-equipped and gradually withdrew to the West of China. Many people also fled - an estimated 50 million Chinese made the long trek west, to escape from Japanese atrocities. By the end of 1938, China was divided roughly into two halves: the 'Occupied Zone' in the north, east and south of the country, and what became known as 'Free China' in the west and north-west.

Many Christians joined the exodus. Those involved with Christian higher education had no choice but to go, since government policy was to relocate these institutions in the west.



Japanese soldiers

But the majority of Christians had no option but to stay, or felt that it was right they should do so. Most of the BMS missionaries thought that they should remain in the situation to give what help they could. In May 1938, BMS missionaries Dr Harry Wyatt and Miss Beulah Glasby were killed in Kuohshien by Chinese guerillas who mistook them for Japanese.

By 1939, the Japanese had made the position of foreign missionaries in the occupied zone untenable, and all the BMS staff in Shansi were forced to leave. Some went to Shantung, where work was still possible. Others went West, and made notable contributions in the spheres of evangelistic, relief and medical work amongst the refugees and in the Border Mission. As a result of Pearl Harbour in December 1941, Britain and the USA became enemies of Japan, and their citizens in China, including 34 BMS missionaries and 18 of their children, were rounded up Many Christians, some charged with complicity with Chinese guerillas, were interrogated, tortured and brutally beaten.

On 11 January 1943, Great Britain and the USA signed treaties with China renouncing the unequal treaties of the previous century.

5. Out but Not Down (1946-52)

After the defeat of the Japanese, the struggle for power between the Nationalist and Communist Parties in China was renewed. The increasingly totalitarian position of Chiang K'ai Shek disappointed many of his supporters, including Christians. In 1949 the Nationalists were routed, and on 1 October the Chinese People's Republic was inaugurated. Christian leaders had to re-think how to exist and witness under a government whose philosophy seemed opposed to all they stood for. Although freedom of religion was initially promised, the Government for its part suspected the Christian church because of its connection with foreign missions.

In October 1949, a letter signed by 18 leading Chinese Christians was addressed to the Home Boards of all the Missionary Societies. It stated as fact the past history of the Chinese church, its privileges and foreign links. Its administration and policy was often still under mission control. The view was expressed that although they knew that missionaries were not bound up politically with their governments, their financial support could easily be misinterpreted. Full church leadership must quickly pass to the Chinese. They recognised their own responsibility for evangelism and self-support,

In 1949 the Three Self Movement was initiated, to promote self-government, self-support and self-propagation in the Chinese Church. In 1950 a Christian Manifesto regarding church/state relations was drawn up by a group of left-wing Christians and adopted by the National Christian Council. It denounced Imperialism, and supported a Chinese Church, self-reforming and patriotic, upholding the government. Some Christians signed willingly, some did so under pressure and others refused to sign. In an atmosphere of interference it became increasingly difficult for missionaries to remain, and it placed Chinese Christians who wanted to remain loyal to them in an invidious position. From 1950 onwards, missionaries began to leave China in growing numbers, until by the end of 1952 virtually all of the Protestant missionary staff, and many of the Roman Catholics, had left.

The BMS policy had been that it should continue in China for as long as it was possible and useful to do so. The number of its missionaries had been dwindling in latter years. In July 1949, BMS missionaries left Shansi; and Shensi, Shantung and San Yuan were evacuated by 1951.

As the missionaries from the various foreign Societies left China, a Christian community of nearly a million was in existence. Today, the Protestant Church numbers three or four million members, with another four million Catholics. Years of hardship under the Cultural Revolution have been endured. Subsequently, new Churches and theological colleges have been opened, and ventures such as the Amity Foundation begun. □

The Common Things of Life . . .

Ann Bothamley writes from Vellore, India about life in the CMC Hospital, where she works:

IT IS JUST after 7 am and I am sitting in my office. It is already hot and I open the windows hoping for some breeze. This half hour before the staff appear is a breathing space for me . . . a time to think about the day ahead, but I can already see someone standing outside the door. It is one of the attenders. Asivartham's mother has just died having been ill for many months. She was suffering from tuberculosis. The tears flow as Asivartham shares his grief with me, but there is the funeral to be arranged and relatives to be called. In India tuberculosis is still a common cause of death.

The staff are gathering for duty when another attender comes quietly into the office.

'Sister, I need to have some days of leave. There was a quarrel last night and my sister-in-law threw herself into the well with her two small children. They were all drowned.'

In India to throw oneself into a well is a common way of committing suicide.

The night nurses are waiting to give their report and I learn about the sick and seriously ill patients in the wards. A staff nurse hands me her letter of resignation.

'I have to leave in 24 hours. Sister, I don't want to leave but my husband and his family are sending me to the Gulf where I can earn so much more money than here.

'There are younger brothers and sisters to be educated and I have a sister who needs a dowry. My mother-in-law will look after my three-month-old baby.'

Resignations like this are a common occurrence. We are acutely short of trained staff. In May my department was short of 22 staff nurses.

Meanwhile there is a phone call from the Medical Supt's office. One of the teachers from a local school has been badly burned when a bottle of kerosene spilt over a lighted stove. She was wearing a nylon sari. In Indian homes the (mis)use of kerosene for cooking is a common cause of terrible burns.

Then a Western face appears at the window. It is Mary, a missionary from Kenya. She has brought a pastor for a renal transplant, and we discuss the details of his care.

No sooner has Mary gone than a young, American volunteer pops her head round the door. She is leaving in a few days, having tried to complete some work for her MSc thesis on pain control.

'I thought that people would be pleased that I had come, that I had so much knowledge to pass onto them. I expected them to organise everything for me; that they would be grateful to me for giving up my time to come here. Maybe I did not have the right attitude.'

I am just trying to escape from the office when a little face appears under the swing door. It is my friend Danalakshmi. She looks so well after her bone marrow transplant of some months ago. The bald head has given place to a head full of dark curls and soon she is going to attend school once more.

Out into the ward . . . to pray with a patient going for surgery . . . to discuss with a sister the best care for a paraplegic patient . . . to talk to the mother of a boy who is suffering from brain damage after a car accident. Then Saraswathy who has been in hospital many weeks now is waiting for my visit. Will I bring her a book to read, some needlework to do or just have time to sit and talk? At 13 the confinement of hospital is hard for her.

Throughout the day there will be the routine, the mundane, the commonplace things of life. The patient who insists on being moved because he speaks Hindu, and the man in the next bed speaks Telegu; the irate relative who is frustrated because there is a mistake in his bill; the anger of a lady who has had to wait too long for someone to collect. It is into these things that the presence of Christ must be brought. Only God's grace is sufficient to meet our everyday needs. ☐

PROBING MISSION

'OUR LORD JESUS CHRIST, a little before His departure, commissioned His apostles *Go and teach all nations;* or as another evangelist expresses it, *Go into all the world, and preach the gospel to every creature.*

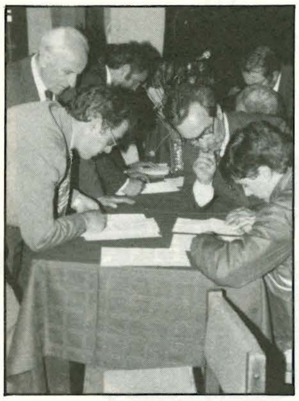
'This commission was as extensive as possible, and laid them under obligation to disperse themselves into every country of the habitable globe, and preach to all the inhabitants, without exception, or limitation. They accordingly went forth in obedience. . . .'

The opening words of William Carey's *An Enquiry.* Written 199 years ago and now republished by the BMS to mark the Society's BiCentenary, it is remarkably for today's church.

In his preface to this new edition Dr Brian Stanley says, 'Carey's arguments were addressed primarily to those who justified their inaction on behalf of the spiritual condition of non-Christian peoples by the claim that the Great Commission of Matthew 28:18-20 did not apply to them. Few, if any, in the present day would attempt to argue that these words of Christ were limited to the apostolic age, yet it may be suggested that the late twentieth century has found other ways of evading the impact of Christ's command . . .

'Carey's arguments were not easy words for the church of his day to accept, and they are no more comfortable today. They remain an urgent summons to repentance, to prayer and to action in Christian mission.'

Copies of the new edition can be obtained from the BMS priced £3.95. ☐



BULGARIAN GROWTH

Bulgarian Baptists have held their first congress in over 40 years. Meeting in Sofia at the beginning of May, the 115 delegates praised God for their new freedoms.

The 'new' democratic election confused some. However, the congress elected Teodor Angelov, president, and Boshidar Igov, general secretary.

According to up-to-date reports, Baptists have experienced phenomenal growth since the government granted religious freedom.

Before the revolution, nine Baptist churches with about 850 members constituted the union. The most recent tally shows 26 churches and mission groups with 1,350 baptised members.

'Many are awaiting baptism with at least 30 in Sofia alone,' reported Teodor Angelov.

BAPTISTS IN DIVIDED BELGIUM

There is growing tension in Belgium between the Flemish and French speaking communities.

'At this point, no one knows what might happen when our Parliament reconvenes in the autumn,' explained Samuel Verhaeghe president of the Union of Baptists in Belgium.

'A variety of proposals have been made to resolve the tension, including the possible division of Belgium into three separate states.'

However, according to Verhaeghe, these problems do not exist within the churches of the Baptist Union.

'In Bethelkerk, services are in Flemish, but our services are regularly interpreted in French as well. All work together in harmony. What politicians cannot do, as Christians we can because of God's work among us.'

The BMS partners the work of the Baptist Union in Belgium by supporting a Belgian pastoral couple and now, by appointing Stuart and Joyce Filby to work in a Flemish speaking church.

They already have a wide experience of work in India and Bhutan. From 1980 to 1987 Stuart was pastor of the Guernsey Baptist Circuit. They are, at present, members of Bognor Regis Baptist Church where Stuart has been Associate Pastor since 1988.

'Both Joyce and I have had a burden for Europe and its spiritual needs for some years now,' says Stuart.

Joyce and Stuart Filby

ITALY

Speaking of the renewed links between Italian and British Baptists, Saverio Guarna, president of the Italian Baptist Union, said, 'It is an important venture. The first Baptists were English and so we are turning our history to good account.'

The BMS worked in Italy from its unification under Garibaldi until 1920 when the American Southern Baptist Convention took its place. In 1956 an independent Italian Baptist Union was created.

For Italian Baptists it is important that the relationship is not only with the BMS but also with the three Baptist Unions within Britain in order to avoid the impression that British ministers are going as missionaries to Italy. Today cooperation is on an equal footing. The BMS is already looking for pastors to serve in Italy and it is hoped that Italian Baptist ministers will be able to serve in Britain.

I BATTISTI
H. WHEELER ROBINSON
1872-1945
PERSONE e FATTI
BATTISTI I BATTISTI I BATTISTI I BATTISTI I BATTISTI I

The Revd Edwin Robertson is writing a series of brief biographies of British Baptists for the Baptists of Italy.

'The idea is to show that they are not members of a small sect but part of a considerable movement which has contributed much throughout history,' said Edwin Robertson.

The first biography, about H Wheeler Robinson, has already been published. The second one, on William Carey, is about to be printed and others are in the planning stage.

A CRITICAL LOOK AT 1992

Various Christian groups in Brazil are promoting a more critical examination of the commemoration of 500 years of evangelisation in Latin America that will take place in 1992 along with the commemoration of the 500th anniversary of Columbus' arrival.

These groups are sponsoring a series of activities that run counter to the official anniversary programme being sponsored by the Vatican, the Spanish crown and the Portuguese government.

One of the more ambitious projects is the '500 Years Collective: Analysis of the Evangelisation and Conquest of Latin America.'

The collective brings together groups like the Latin American Council of Churches, the Indigenous Mission Council, which is tied to the Catholic church in Brazil, the Latin American Theology Network and the Institute for Religious Studies.

The collective is to promote a historical view of the 500 years from the perspective of the conquered – indigenous peoples, blacks and women. According to the collective's initial document, a Latin American vision of the 500th anniversary cannot include 'forgiveness (for the wrongs committed) without self-criticism and a recognition of the resistance of "the defeated".'

The collective views this as a necessary response to those Christian sectors that are promoting the celebration of 500 years of evangelisation.

They criticise the Eurocentric position that can be characterised 'by the triumphalism of those who want to affirm the positive side of evangelisation without taking a self-critical stance in relation to the genocide and ethnocide of blacks and indigenous peoples'.

ATTEMPT GREAT THINGS . . .

Meanwhile, in Asia, plans are going ahead to celebrate in 1993 the 200th anniversary of William Carey's arrival in India.

Asia Regional Secretary for the Baptist World Alliance, Edwin Lopez, says that the vision starts with training young people in Singapore from July 1992.

'They will then form the special force of Baptists who will train others in their respective countries.

'A team will be created to hold evangelism training in Bangladesh, Sri Lanka and all over India.'

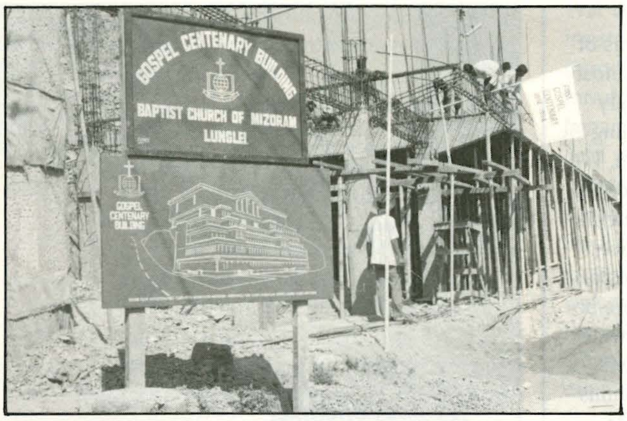
On 1 November 1993, the team from Bangladesh will move towards the Bengal area networking towards Calcutta, evangelising, recruiting other youth and training more new workers who will follow them in this campaign.

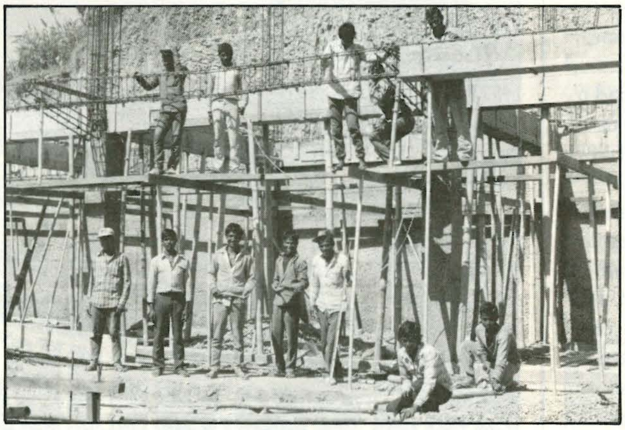
The Sri Lankans will join those in Madras and the South Indians will move towards the William Carey Centre in Calcutta.

Large rallies will be organised in major cities as the teams reach these areas. As the groups from all over Asia arrive, they will join the teams and move towards Calcutta, ministering and sharing the word of God along the way.

During this time it is expected that the BWA will hold a conference on evangelism.

At the culmination of the celebrating it is aimed to hold a mass baptism in the Serampore river. The goal is to baptise about 100,000 new believers. Then, those who participate in the celebration will be sent out to the world to 'attempt great things for God and expect great things from Him'.


GOSPEL CENTENARY BUILDING
BAPTIST CHURCH OF MIZORAM
LUNGLEI
GOSPEL CENTENARY BUILDING



Working on the Mizo Centenary Building

GROWTH IN MIZORAM

The Baptist Church of Mizoram in north-east India reports a growing membership – more than 3,000 in the past twelve months.

'And we are still able to send more missionaries to continue the work of (BMS pioneer missionaries) Lorraine and Savidge.'

To celebrate the centenary of Baptist work they are constructing a 'Gospel Centenary Building' in Lunglei.

'It is a miracle that the construction of this huge building has already begun,' reported the general secretary the Revd Raltawnga.

'Site preparation was done in September and I laid the foundation stone on 29 November. This was attended by government officers, local citizens and various local church officials.'

The new building will have five floors, the top floor being the main Centenary Hall.

STREET KIDS KILLED

According to the National Movement of Street Children, 274 children and adolescents were assassinated in eight Brazilian states during the first three months of 1991.

In a recently published document *Lives in Danger*, which documents 424 murders committed between March and August 1990, the group states that the victims were principally adolescents between the ages of 15 and 17.

In the mere 74 cases where responsibility for the crimes was determined, those responsible were police, private security guards, death squads and drug traffickers.

FORMER MISSIONARIES' ASSOCIATION

The BMS has agreed to set up a Former Missionaries' Association and has appointed the Revd Neil McVicar as Correspondent.

All those who previously served as BMS missionaries but are not 'BMS retired missionaries' are asked to contact Neil for further information. Also, if readers know of such people please give Neil their name and address.

You can contact Neil McVicar at: The Manse,
St Ninian's Baptist Church,
Sanquhar, Dumfreisshire,
DG4 6DX, Scotland.
Telephone: 0659 50799.

RE-UNION

St Andrew's Hall Missionary Training College, Selly Oak, Birmingham, has arranged a Re-union of former students to take place 7-8 September. Will all those interested please write to St Andrew's for further details.

AFTER THE STORM

The BMS has put together a pack of Harvest material called 'After the Storm'. It contains prayers and other worship material, discussion starters, a slide-tape meditation, drama, a simulation game, a suggested menu for a harvest supper, a children's talk and a full colour poster.

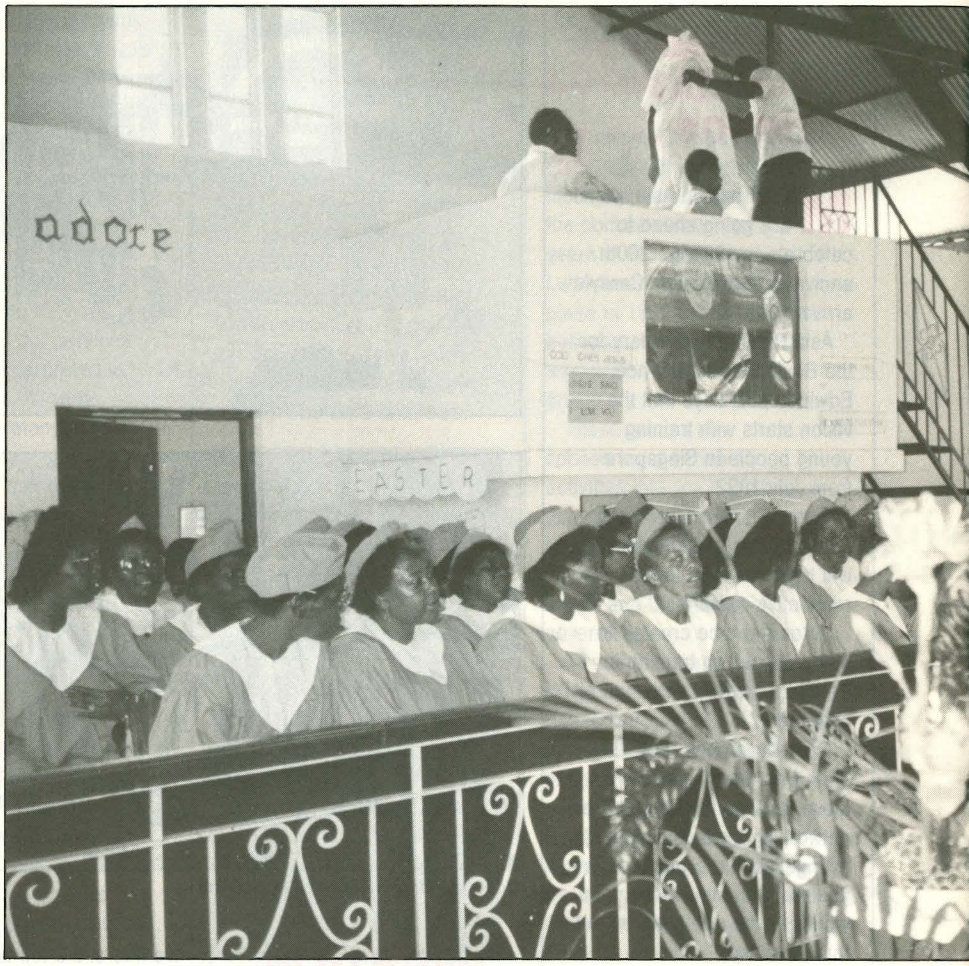
The 'After the Storm' material is suitable for use during Sunday worship, in midweek meetings and house-groups, at harvest suppers and on other occasions over the harvest period.

The pack is for sale at £5.

The Jamaica Six “

– by Julian Sugg

JAMAICA IS A country usually thought of in terms of beaches, palm trees and, most of all, sunshine. This idea was quickly dispelled when it rained every evening for the first two months in Kingston. We had been sent to Jamaica for six months as members of the new BMS scheme for young people called 28:19 The Action. All of us had just finished our secondary education and took a year out before beginning any higher studies. The scheme came out of 28:19 The Tour – a BMS production based on the Great Commission aimed at reaching young people and challenging them about world mission. Some ‘Action’, ie this scheme, was the natural response to the tour.



Before going out to Jamaica we had a month’s training aiming to prepare us for Jamaica. We spent two weeks at St Andrew’s Hall, Selly Oak doing an intensive Bible course. The course and the fellowship with the students meant that we left the college as a team and were fired up about what lay ahead. We spent a week at Baptist House, Didcot, and a week in Brixton. We ate, talked and thought Jamaican during all that time but still ended up with far more questions than answers about what Jamaica was really like and what we could give during our time there. After a week at home for final goodbyes we set off for Jamaica.

The Jamaica Baptist Union, and in particular Rev Trevor Edwards (now the Acting General Secretary) was in charge of what we did during our stay in Jamaica. We were posted in different placements around the country for varying amounts of time (ranging from one month to three months). We all did three or four placements each during our six months in Jamaica. It was good for each person to experience life in a range of different places. From the Jamaica Baptist Union office we were sent to pastors around the island for our stays. We did a range of work in a lot of different churches depending on the character of the placement.

It was up to our pastor what we did during our time in each place but we often found it wasn’t very well arranged and we had to organise things ourselves. We were all very involved in the churches with the pastors. We attended – and often led – youth fellowships and other evening meetings during the week.

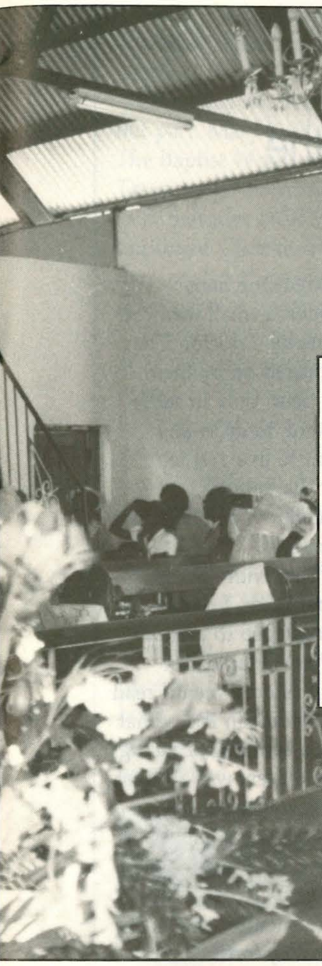
Left: **Hanover Street School**
Above: **Class for deaf children**

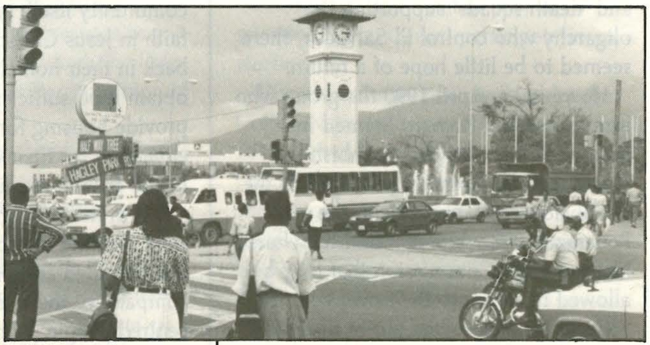
We were also busy all of Sunday at Church. Nearly all Jamaican Baptist Churches have all age Sunday School either before or after the Sunday morning service. The amount of Bible study and knowledge is an impressive aspect of Jamaican churches. The King James Version is used almost exclusively, particularly in the country.

As well as church related work we also had work during the day. Many Jamaican churches have good social projects relating to the desperate needs of the community.

Bethel Baptist Church in Kingston is a good example. They had a clinic, school, literacy campaign, skills training (metalwork), cheap food, infant school, distribution of clothes and counselling. We were able to help on these projects where the church had them.

In other places we arrived and found





Thing'

one of the team.

nothing to do. Even though there is nothing special about our education we were always gratefully received as teachers in the schools. We worked in a range of schools from Basic (nursery) schools to High Schools and All Age Schools. We also helped in special classes, in adult literacy and with mentally handicapped children.

Living in Kingston and in the countryside were very different experiences. Kingston is a huge sprawling capital city with an enormous amount of diversity within its boundaries. Uptown, there are smart buildings, with luxury cars parked outside them, housing banks and offices of international corporations. Downtown Kingston though is very different. The area was the centre of commerce at one time but now there are lots of derelict shells of once grand buildings. There is a loud, bright street market and the bus terminals with the conductors loudly vying for trade.

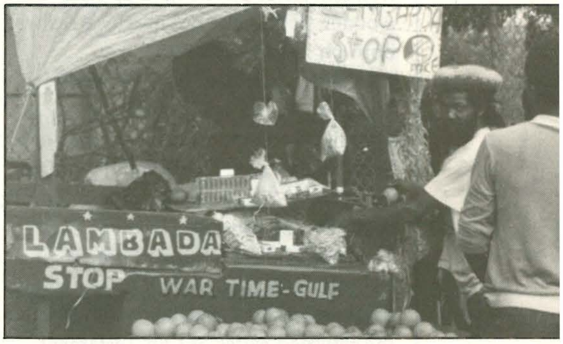
A lot of people live in the slums both in Downtown Kingston and the outskirts of the city. A third of Jamaica's two and a half million people live here. As in many third world countries people move to the city from the country areas with ideas of improving their standard of living when in fact the result is exactly the opposite.

A result of this migration is the large numbers of beggars on the streets. We found this a very hard issue to deal with and we were frequently confronted with it. Giving money is the natural response but perhaps not always the best one. Buying a patty often seemed the best that we could do. Food prices increased tremendously during the time we were there. This was partly due to the Gulf War but more because of America's insistence on 'deregulation', a policy introduced by the government under threat of withholding further loans. Jamaica is the country with the highest debt per capita in the world.

Undernourished child in downtown Kingston

Living in the countryside meant that we were each able to become very involved in small village communities. It was great to be so quickly and warmly welcomed by the very loving people of the rural areas. We all grew to greatly admire the pastors we worked with and often lived with. Their lives were truly sacrificial. The shortage of pastors in Jamaica means that often each one would have up to six churches in his circuit (the first female candidate is currently training at the United Theological College). The pastors were qualified enough to have very lucrative jobs in Kingston and yet they often lived very cut-off lives in very rural areas.

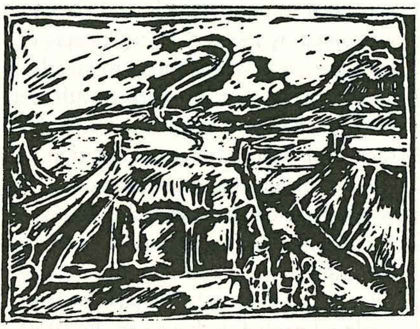
In whatever situation, the best thing about all our placements was the interaction with Jamaicans. We all got to know people very well in our workplaces and members of the churches. In the Youth Fellowship and churches we were able to share the very important message of the church being a worldwide family and we were demonstrating the continuing partnership between the BMS and Jamaican Baptists.



There were a lot of very different things about the country. We found some of them hard to deal with and some of them very good. We all learnt an enormous amount during our stay and we felt the insight we gained into a different culture (as limited as it is in six months) was very useful in putting our own churches and home Christian communities into perspective. The worship styles were very different from what we were used to but essentially we had a lot in common. We were able to discern a little more clearly the important question of what is essential to our faith and what is peripheral and quite rightly different because of our cultures. ☐

The Township Romero

by Keith Jones, Deputy General Secretary Designate of the Baptist Union of Great Britain


Sarah Prentice

HIGH ON A dusty, hot, windswept plateau near the San Miguel volcano in El Salvador a township of blue tents made from sheets of plastic held up with wooden poles cut from nearby trees was born on 26 January 1991.

I visited that town on 9 February in company with David and Rachel Quinney-Mee and a representative of the Salvadorean Base Communities Council. The people of Township Romero, having spent the last ten years in the 'wilderness', had returned home to El Salvador and though they were living in harsh, almost impossible conditions, like the returned exiles of Old Testament times their hope and confidence in the saving and sustaining power of God enabled them to face the consequences of their fragile existence.

Ten years ago many of the families now making up Township Romero had fled the country to escape from the fighting between the Salvadorean Army and the FMLN. Refugees from their homeland, they had eventually settled in Panama where the Panamanian Government had given them a jungle site near to the ocean.

Originally fishermen, they hacked a space in the Panamanian jungle and built 114 houses for those in their community. The United Nations High Commission for Refugees and the Panamanian Government tried to help them, by imposing cattle farming and cocoa bean growing upon the community.

They were forced to learn new skills, but always their intention was to return to El Salvador, the land of their birth and the land of their hopes. Unfortunately, with the continuing violence in El Salvador and the pattern of indiscriminate killing by the Army and 'death squads' supporting the oligarchy who control El Salvador, there seemed to be little hope of a return.

However, in April 1990 the group who form Township Romero (named in honour of the martyred Archbishop Oscar Arnulfo Romero) proposed to the El Salvadorean Government, the Panamanian Government and the United Nations High Commission that they be allowed to return to their own country.

Great obstacles were put in their way by the Salvadorean Government, but the community was determined, and on 16 November 1990 they decided to set out in their pilgrimage of faith to their homeland.

By now the community, totalling some 400 people, included 118 children. The first part of their journey consisted of a four-day walk through the Panamanian jungle sleeping under the trees during the rain. They reached Panama City and sought to apply further pressure to the Salvadorean Government by demonstrating outside their Embassy, the US Embassy and the offices of the United Nations High Commission.

This pressure was not enough. Not all had left on 16 November, but by 18 December all the community, including the children, were in Panama City. Supported by many of the ordinary people of Panama they continued to pressure the authorities for permission to return to El Salvador. On 5 January 1991 they started a hunger strike seeking immediate repatriation. After 48 hours the Salvadorean Government began the documentation to allow them to return, and thanks to the generous leasing of some land from the family of the late Archbishop Romero a chance to return home was secured.

The Township, consisting mainly of young families, struggled to survive those first days on the plateau. The United Nations High Commission sent them maize, but teams of women had to be organised rising at 1.00 am to grind the maize so that tortillas could be baked for the families at breakfast. The French aid agency Medicine Sans Frontieres has provided a small medical tent and weekly visits by a doctor. The community itself, spurred on by their faith in Jesus Christ, wish only to settle back in their homeland, to grow and obtain food sufficient to live and to provide housing for the families, education for their children and adequate health for the community.

Sat in the baking sun, with the hot sand blowing into our faces, I could only feel humbled and privileged to be in the company of these marvellous Christ-centred people. With astonishment I read the claims of the Salvadorean Army that this small township, essentially of young families with small children, was a threat to the national security of the large Salvadorean standing Army equipped with the latest United States technology and weaponry.

Where the army seemed to see threats of attacks against heavily fortified barracks and airfields, I could only see honest farmers and fishermen seeking a life of peace, justice and dignity in their homeland. I wondered at the policy of the United States, so willingly to provide the latest high-technology attack helicopters for the Salvadorean Army and to support the continued work of the death squads from behind a highly fortified United States Embassy, rather than seek to assist these innocent Christian people by providing a mill in which they could grind their maize. I recalled again the words of the martyred Archbishop, 'If I die, I will rise again in the life of the people.' Here in Township Romero his prediction was coming to pass.

Talking on another occasion with a close colleague of the late Archbishop, the Latin American theologian Jan Sobrino, I ventured to ask him where he saw hope for the future in the Christian context of El Salvador. He reminded me that Christian faith began in what appeared to be the fiasco of the crucifixion. He emphasised the importance of our faith in the Jesus of Nazareth who toiled and lived with His people, and not in some spiritualised and distant Christ. For him the hope for the future of the land of the Saviour (El Salvador) rested in the ordinary common people.

Of course we, at a distance, can play our part. Mary Kalil, a Vice President of The Baptist World Alliance, and Treasurer of the Association of Baptists in El Salvador (ABES) told me how important Christians in that country hold their relationships with Christians in other parts of the world.

The relationship between the Baptists of El Salvador and of Great Britain is strong, both through the presence of BMS missionaries and through the links established between the Baptist Union of Great Britain and ABES.

Taking up the same theme Monsignor Urioste, the Vicar General of the Archdiocese and another former colleague of the late Archbishop Romero, described Christians in Britain like 'another lung' for the Salvadorean people. The link that exists between us helps them to breath so freely in an atmosphere of terror and military oppression.

El Salvador has recently faced an election. How fair and open that election was is open to question. Terror has walked the roads of El Salvador far too long for it to have been dispersed overnight by the presence of a few international observers. Many of the people, like those in Township Romero, did not have the opportunity to participate in the elections as many official documents registering people have been 'lost' by the Salvadorean Government, and without proper paperwork you cannot participate in an election.

Discussions continue, assisted by the United Nations, between the El Salvadorean Government and the FMLN. Our concern must be for a just and peaceful settlement which will allow communities like those in Township Romero to have a right to land in which they can grow their crops and a right to develop, in peace, health, education and security for their children. These things, which we so often take for granted, have been denied to them long enough. ☐

THE BAPTIST MISSIONARY SOCIETY GENERAL COMMITTEE 1991-92

List of elected members of General Committee by Association

ENGLAND

BEDFORDSHIRE: Miss D Chivers, *Stevington*; Mrs M Goodall, *Ampthill*

BERKSHIRE: Mr R J Kingston, *Reading*; *Rev D V Lewis, MA, BSc, *Didcot*; Rev C D Russell, *Camberley*; *Rev J Taylor, *Didcot*

BRISTOL: *Rev Dr R A Ellis, MA, *Bristol*; Mrs M Hitchcock, *Weston-super-Mare*; *Mrs N Montacute, *Weston-super-Mare*; Rev C A Murray, BA, *Bristol*; Rev M Robbins, BA, *Radstock*

BUCKINGHAMSHIRE: Rev D R Hughes, BA, *Princes Risborough*; *Rev K G Riglin, BA, BEd, MTh, *Amersham*; Mrs J L Sugg, *Aylesbury*

CAMBRIDGESHIRE: Mrs S Bull, *Swavesey*; Mr A Foster, *Harston*

DEVON AND CORNWALL: Rev R R Day, *Torquay*; Rev D Foster, *Plymouth*; Mrs A Goodman, *Bideford*

EAST MIDLANDS: *Miss A Barks, *Nottingham*; Rev B H Brookes, *Leicester*; Rev J R Claydon, BA, *Nottingham*; Rev C D Dunn, *Nottingham*; Mrs M Hulme, *Nottingham*; *Mr A T Markie, *Langham*; Mr K Nichols, *Leicester*; Mr M Pearse, *Burton-on-Trent*; Rev A V Ruddle, BD, *Grantham*; Mrs J Wainwright, *Leicester*

ESSEX: Rev A V Cox, *Southend*; Mrs B J Jacob, *Chelmsford*; *Mrs E M Martin, *Westcliff-on-Sea*; Rev J K Skirrow, *Chelmsford*

GLOUCESTERSHIRE AND HEREFORDSHIRE: *Mr J R C Corbett, *Cheltenham*; Rev R P Short, BA, BSc, *Gloucester*; Mr R Withey, *Stroud*

HERTFORDSHIRE: Rev R C Bennett, *Berkhamsted*; Rev P J Buckley, BA, *St Albans*

KENT: Mr M V Abbott, *Hawkhurst*; Miss J Motum, *Tunbridge Wells*; Mrs P Y Stutton, *Chatham*

LANCASHIRE AND CHESHIRE: Rev P J Baker, BD, *Bangor*; Rev P Clements-Jewery, *Liverpool*; Mrs B Cross, *Southport*; Mr R C Elmer, *St Helens*; *Rev C D Haig, BD, *Warrington*; Rev E A Palmer, *Burnley*; Mrs M Pearce, *Warrington*; Mr F Swires, *Lytham St Annes*

LONDON: Rev S B Christine, BA, *South Norwood*; Mrs M A A Dickinson, *Alperton*; Mrs D Doonan, *Eltham*; *Rev D W Doonan, *Eltham*; Mrs V Hatton, *Ilford*; Miss H Knights, *Walthamstow*; Miss R Murley, *Battersea*; Mr J Norgate, *North Cheam*; Miss R W Page, BA, *Bloomsbury*; Mr R W Palfrey, *Bromley*; Mrs M J Ray, BA, Selsdon; *Rev G A Thomson, BA, *New Addington*; Rev F S Vaughan, *Tottenham*; Mrs H Walker, *Beckenham*; *Mrs E Webb, *Harrow*; Rev B V Williams, *Southall*; Mrs I Woosnam, *Bexleyheath*

NORFOLK: Mrs J Jaggard, Carleton Rode; Mrs J Myatt, *Caister-on-Sea*

NORTHAMPTONSHIRE: Rev M J Cleaves, BA, BD, *Milton Keynes*; Rev I C Green, *Kettering*; *Mr N Lingard, *Milton Keynes*; Miss M A Smith, *Northampton*

NORTHERN: Mrs M Barnett, *Consett*; Mrs E O Cowey, *South Shields*; *Mr C Faldon, *Newcastle upon Tyne*

OXFORDSHIRE AND EAST GLOUCESTERSHIRE: Rev L R Caldecourt, *Faringdon*; Rev S I Heap, BA, *Oxford*

SOUTHERN: Rev G E Allen, BD, BSc, *Cosham*; Miss P Harding, *Parkstone*; Rev C D C Knower, BA, *Eastleigh*; Mr P H Raw, ARICS, MIAS, *Eastleigh*

SUFFOLK: Mr G H Askew, *Ipswich*; Mr J Norwood, *Colchester*

SURREY AND NORTH EAST HANTS: Rev Dr D G Prosser, *Woking*

SUSSEX: Mrs J Henry, *Worthing*; Mrs U McCullough, *Eastbourne*

WESTERN: *Rev A R Mair, MA, BD, *Minehead*; Rev A V Matthews, BA, BD, *Sherborne*; Miss P M Trounson, *Lyme Regis*

WEST MIDLANDS: *Mr P E T Briggs, JP, BPhil, AC, DipEd, *Warley*; Rev A Burrell, *Newcastle under Lyme*; *Mr C A Challinor, *Pontesbury*; Rev S Chevill, *Sutton Coldfield*; *Miss A Oldbury, *Wednesbury*; Rev M J Sheen, BD, BSc, STM, *Halesowen*; Rev F J Stainthorpe, BD, BSc, *Willenhall*; Miss E J Walley, *Prees*; Mrs P West, *Coventry*; *Rev A Yorke, MA, ACMA, *Stratford upon Avon*

WILTSHIRE AND EAST SOMERSET: Mr G J Francis, *Trowbridge*; Mrs G A Cross, *Devizes*

WORCESTERSHIRE: *Rev T A Bowman, BA, *Malvern*; Rev G N Hagen, *Evesham*

YORKSHIRE: *Rev C A Couldridge, *York*; *Mrs B C Charley, BA, *Leeds*; Miss B Ford, *Sheffield*; Rev D F Hudson, MA, *Bradford*; Miss J Parker, *Bradford*; Rev A P Taylor, *Salterforth*; Mr D H Wilson, FRCS, *Leeds*; *Dr A J Whitley, *Wakefield*

WALES

EAST GLAMORGANSHIRE, E: Dr M Evans, *Cardiff*; Mrs M G Le Grice, *Cardiff*; Dr V Morgan, *Aberdare*

EAST GLAMORGANSHIRE, W: Rev D A Bowen, *Cardiff*

ANGLESEY: Mrs R Thomas, *Holyhead*

ARFON: Rev T I Bowen, *Llanfairfechan*

BRECON: Rev T J Matthews, *Brecon*

CARMARTHENSHIRE AND CARDIGANSHIRE: Mrs G Davies, *Llanelli*; Dr D A G Green, *Aberystwyth*

DENBIGH, FLINT & MERIONETHSHIRE: Rev T E Jones, *Dolgellau*

GWENT, E: Rev H Pryce-Jones, *Newport*; *Mrs M Pryce-Jones, *Newport*; Mr J Wilkie, *Newport*

GWENT, W: Rev B K Ford, *Rogerstone*; Miss S Hamer, *Blackwood*

PEMBROKESHIRE: Rev G T G Rogers, BA, BEd, *Treletert*

RADNORSHIRE AND MONTGOMERYSHIRE: Mrs I Nicklin, *Llanidloes*

WEST GLAMORGANSHIRE: Miss M S Jones, *Swansea*

WEST WALES, E: Rev R F Richards, BA, BD, *Bridgend*; Mr V Richards, *Bridgend*

SCOTLAND

Miss W N Hadden, MA, *Edinburgh*; Dr P Lawrie, *Dunfermline*; Mr S Little, *Ellon*; Rev N B McVicar, *Sanquhar*; Rev G Mitchell, BA, BD, *Edinburgh*; Miss A Purves, *Edinburgh*; Mrs J Robinson, *Hamilton*

**indicates election by cooptation.*

MISSIONARY MOVEMENTS

ARRIVALS

Hugh and Freda Kennedy
on 3 May from IME Kimpese, Zaire

Janet Prentice
on 3 May from Pokhara, Nepal
(Medical visit)

Bob Ellett
on 3 May from Kinshasa, Zaire
(Medical visit)

Peter and Sheila Brewer
on 14 May from San Fernando, Trinidad

Roz Williams
on 15 May from Yakusu, Zaire
(Private visit)

Phil Commons
on 17 May from Chandraghona, Bangladesh

Iain and Anne Walker
on 20 May from Ceara, Brazil
(Medical visit)

DEPARTURES

Tim and Rosimar Deller
on 10 May to Agua Boa, Brazil

Sue Headlam
on 15 May to Chandraghona, Bangladesh (Relief work)

Suzanne Roberts
on 26 May to Cox's Bazaar, Bangladesh
(Relief work)

Bob Ellet
on 30 May to Kinshasa, Zaire

DEATHS

We regret to report the death of **Leonard Robert Hazelton** on 6 May 1991 aged 77. Len served with the Society in India from 1937-1969.

The Society regrets to report the death of **Maxwell William Hancock** on 16 May 1991 aged 89. Max served with the Society in Angola from 1925-1959.

Please note that there is an amendment to the obituary notice which appeared in last month's *Herald* concerning Nellie Suter. Nellie served in Trinidad from 1952-1962 and not in Thailand.

ACKNOWLEDGEMENTS

LEGACIES

David Henry Vivash	100.00
Miss Ottimie Bloddwyn Pearse	7,196.02
Mrs J N Ingram	50.00
Albert Frank Moon	1,000.00
Miss Florence Chard	200.00
Mr and Mrs Whitton	57,456.94
Dora Luxton	100.00
Mr Walter J Parry	500.00
Violet Ashlin	9,150.00
Miss B M Wilkinson	500.00
S G Morris	207.29
Ivy Lenora Reeve	100.00
Joseph Percy Hirst	200.00
Miss K A Oakeshott	557.00

GENERAL WORK

Charities Aid: £94.95; Loughborough: £20.00; Bangladesh: £30.00; Gwent: £50.00; Darlington: £30.00; Welsh Churches: £115.00; Visitor: £1.00; via Suzanne Roberts: £45.45; JAJ: £20.00; Anon: £25.00; Anon: £50.00; CAF Voucher: £10.00; Anon: £50.00; Anon: £9.50; Anon: £105.00; Anon: £8.00; Southend: £1,000.00; Southend: £50.00; Finchley: £25.00; Aberdeen: £100.00; 'Sarah': £24.40; Durham: £500.00; Durham: £50.00; Durham: £30.00; Luton: £100.00; Andover: £10.00; London: £103.55.

VENUES

June 8/9
South East
Orpington
Contact:
0342 311804

June 29/30
Wales
Llanelli
Contact:
0792 360909

July 6/7
South West
Bristol
Contact:
0272 875563

July 13/14
Central & East
High Wycombe
Contact:
0353 698017

September 14/15
North
Huddersfield
Contact:
0484 546549

September 21/22
Scotland
Ayrshire
Contact:
041-639 6457

October 12/13
South West
St Austell
Contact:
0272 875563

October 26/27
London
Welling
Contact:
081-393 6017

November 9/10
Midlands
Leicester
Contact:
021-427 8029

November 23/24
Wales
Ebbw Vale
Contact:
0597 89480

Nov 30 Dec 1
North
Liverpool
Contact:
0484 546549

December 7/8
Central & East
Clacton
Contact:
0353 698017

Baptist Missionary Society
PO Box 49, Baptist House
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NO SMALL Change

NO SMALL CHANGE

An event organised by the Baptist Missionary Society which could change your life!

SATURDAY PROGRAMME

Let BMS give YOU an authentic experience of the World Church in this multi media presentation which has something for everyone!

3.00-5.00 pm NO SMALL CHANGE — Exhibition, experience and encounter! Displays, events and seminars to enlighten and encourage.

3.00-5.00 pm KIDS FOR CHANGE!
A varied and stimulating afternoon for all ages of children (over five).

A creche will be available for under five's.

6.00-7.30 pm NO SMALL CHANGE — the Summons. Decision time!

NO SMALL CHANGE — Coming soon to a venue near you.

Refreshments available.

Team members will be visiting local churches on Sunday.

MISSIONARY Herald

DEVELOPMENT ISSUE · TUNNEL VISIONS – HYDRO-ELECTRICITY IN NEPAL · EL SALVADOR – THE FACE OF POVERTY · BRAZIL – FARMING AT POTINGA · CAREY AND HORTICULTURE

AUGUST 1991

PRICE 25p

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Enquiries about service overseas to: Personnel Secretary, Joan Maple

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MISSIONARY
Herald

EDITORIAL COMMENT

Can you feel the excitement? Have you caught the vision? Are we telling the story of God's mission throughout the world in ways that will grip your imagination, stir your heart and make you want to be part of it? There is certainly plenty going on. It is getting harder and harder to find room in these pages to explain about all the new opportunities in Europe, Asia and Latin America, about the need for people to serve in a variety of situations, about helping overseas churches as they catch the missionary vision and want to send missionaries to work in other countries, about . . ., well we could go on.

How do we get the message across? When a group of theological students visited us at Baptist House they said their image of the BMS had been transformed. But it took a visit. We said no more than we have been saying in this magazine, in our leaflets, letters and reports and in many other ways. Perhaps it was the involvement, the actual meeting with people and learning first hand about different situations that made the difference. Perhaps it was the openness and sharing of real problems that we invited them to help solve that did the trick. Perhaps it was being made to feel part of the BMS and that their contribution was valued and mattered that gave them a sense of belonging.

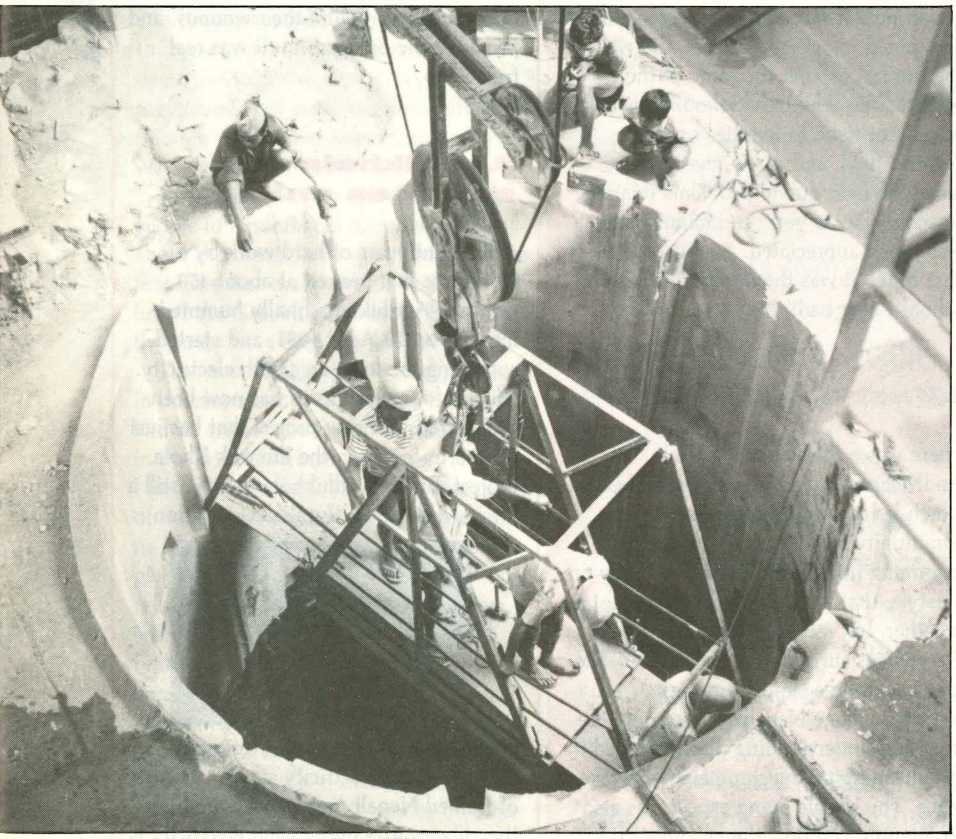
All this is why we have embarked on our World Mission Link programme. Churches can now feel this sense of belonging through a special link with missionaries who can lead them into real situations of spiritual and material need. The staff team visits are further opportunities to catch the excitement of mission today and to discover what contribution churches and individuals can make to God's mission.

Tunnel Visions . . .

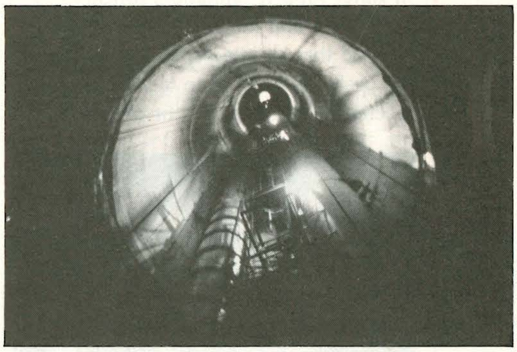
The ongoing story of United Mission to Nepal's Hydro-electric power development in Nepal by Tim Lahane.

'BUNCH OF AMATEURS, that's all we are really,' was a sentiment heard once or twice at Andhikhola, Galyang, home of UMN's most controversial project, to build a five megawatt hydro-electric power station. Galyang was a perfect site. By tunnelling through a small mountain ridge the Andhikhola river could be joined to another, the Kali Gandaki, falling a height of 250 metres, which could generate electricity.

But hang on a minute! Is this what a Christian mission should be doing? Just because something *can* be done doesn't always mean that it *should* be done. In such a poor country, aren't there other problems to be addressed first, like clean water, adequate food, literacy, and basic health care? Is not introducing electricity rather inappropriate? Won't it just benefit the rich people who can afford to buy it? This was one side of the argument. But there is another. . . .



Digging deep for power – United Mission to Nepal



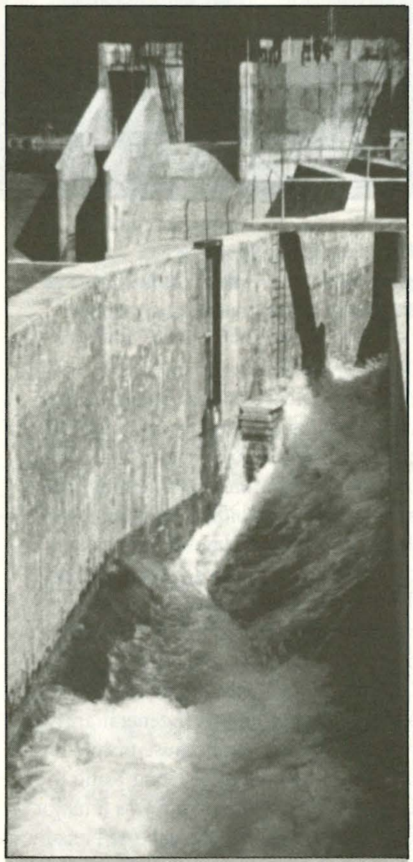
Hydro-electric power – an escape from dependency

Nepal is a very dependent country. Of the government's annual budget, about 60 per cent is donated foreign aid. Of the remainder, a large chunk comes from tourism, and another from remittances sent by Gurkha Soldiers serving abroad. Tourism, as is well known, brings with it quite a lot of unwanted cultural impact. Tourism income can also collapse at times of international crisis, as it did during the Gulf War. The service of the Gurkha soldiers with the British army is set to reduce in line with general army reductions, and also because of the impending handover of Hong Kong to China in 1997. Hong Kong was a major Gurkha posting. As you can see Nepal is dependent on outsiders, one way or another, for almost all of its income.

There is however, one bright light of hope amid this rather depressing picture. Nepal is the *richest* country in the world in one resource – water power potential. It is a country of rivers, big and small, rushing their way from the high Himalayas to the plains. A vision began to crystallise in some people's minds that the mission could undertake to construct hydro-electric power plants, in doing so providing training and employment for local people – and the electricity produced could be distributed to rural communities to replace some of the firewood required for cooking, provide power for small industry, and for pumping water for drinking and irrigation.

It was out of this atmosphere of healthy debate that the Andhikhola ▶

Project was born, an experiment in bringing the benefits of industrial development while trying to avoid the damaging effects, keeping the needs of the local people firmly in our minds. From the outset a component of the project would be addressing basic needs in water supply, sanitation, forestry, agriculture and literacy work. For it was realised that an integrated approach was the best way forward to tackle the multi-faceted problems that poor people face.



After eight years of hard work by a workforce that peaked at about 450 workers, Andhikhola finally hummed into life on 10 April 1991

Our involvement

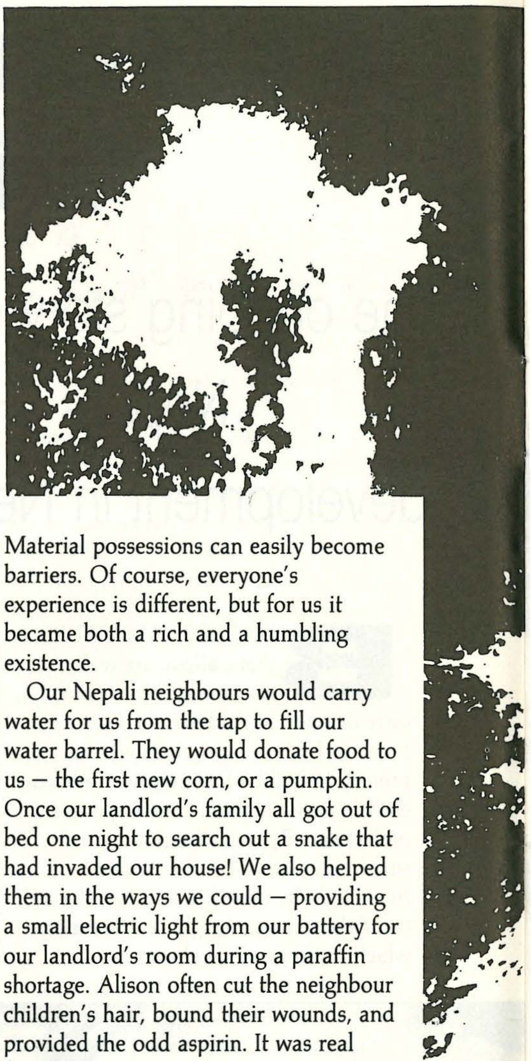
My job, on joining the Andhikhola project in 1986 was as mechanical engineer for Himal Hydro, the UMN owned tunnelling company, to look after the maintenance department of the construction site. This was a wide ranging job, working alongside about 30 Nepali staff, looking after the mechanical and electrical needs of the widely spread out areas of work, principally being the dam site construction, the tunnels, an underground powerhouse, and the deep vertical dropshaft.

I began this article admitting to a certain degree of self-doubt at times, a feeling that maybe we had bitten off more than we could chew! It is not surprising. Not only was the job big, but we were attempting it with a low technology approach, minimising the use of expensive machinery to maximise the numbers of local people employed. Coupled with this were the problems of working in rural Nepal, the poor communications, and the erratic supplies of basic materials such as wood, cement and fuel. We did our best. That at least can be fairly said. Although completion always seemed far off, the main structures of the project slowly grew up around us.

During my time at the project in 1988, I married Alison. After language study she joined me at Andhikhola and was the tutorial teacher for some of the missionaries' children. Schooling is an important issue to families on the mission field, and many missionaries leave the field due to problems relating to school, so as you can imagine, she was much appreciated. As Alison says of that time, 'It was the happiest year at school I ever had!'

Lifestyle

There was a lot of work to do in Andhikhola, in all the various fields, which led to a fairly large missionary community in the area. From the beginning however there was a policy on lifestyle, that we should not live close together, but rather spaced out into all the villages surrounding the project. The idea was to live simply amongst ordinary village Nepalis, to promote the trust and understanding that is needed if any meaningful 'development' is to take place. The simple living aspect was also an attempt to follow the example of Jesus, to make contact with poor people.

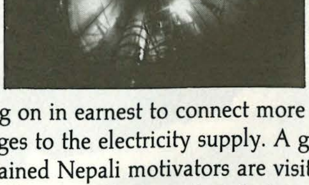


Material possessions can easily become barriers. Of course, everyone's experience is different, but for us it became both a rich and a humbling existence.

Our Nepali neighbours would carry water for us from the tap to fill our water barrel. They would donate food to us – the first new corn, or a pumpkin. Once our landlord's family all got out of bed one night to search out a snake that had invaded our house! We also helped them in the ways we could – providing a small electric light from our battery for our landlord's room during a paraffin shortage. Alison often cut the neighbour children's hair, bound their wounds, and provided the odd aspirin. It was real friendship.

Andhikhola switches on!!

After eight years of hard work by a workforce that peaked at about 450 workers, Andhikhola finally hummed into life on 10 April 1991, and started supplying the local area with electricity. Much of the work force has now been transferred to a new project that has just started to the west, the Jhimruk Khola project. But at Andhikhola there is still a lot of work to do. Rural electrification is going on in earnest to connect more villages to the electricity supply. A group of trained Nepali motivators are visiting the villages explaining what electricity is, how to use it safely, and they encourage



the use of 'Bijuli dekshi's' (electric cooking pots), available to cook rice and daal (lentils), the Nepali staple foods. The replacement of firewood by electricity for cooking would be a direct help to reduce the amount of trees cut down.

Another major work which will continue for some time is the irrigation project, which uses water taken from the power station tunnel to irrigate land on the Kali Gandaki side of the hill. Until now, this land has been too dry to be very productive. The canals have been extended into two areas so far, and the local farmers are extremely happy, to say the least!

Where two or three are gathered together. . .

Our Nepali Christian friends in Andhikhola were always only a handful of people, many of whom were suffering degrees of persecution because of their Christian faith in this very conservative Hindu country. For many it is like being outcast from family and society, while others have been taken to court for the 'offence' of having converted to Christianity. I remember particularly one colleague who was about to be sent to prison under this charge. How we prayed and prayed for him. Just before he was to report, the whole government was overthrown by the democracy movement, and such 'religious offences' became void. An answer to prayer in a way we could have hardly hoped.

Now, with the new-found freedoms people in Andhikhola have seen films about the life of Jesus – not only is it the first time that many people will have heard the Gospel, but it is the first time they may have seen any film at all!

This was Andhikhola — an experiment in development. It is a project that has had its critics, and for good reasons. But in the end it has been a success. How do I know that? I think it's mostly because of the attitude of the people. They treat us like family when we return. People give unsolicited compliments about the reliability of the drinking water system. Many people had walked through the tunnels on special 'open days' during construction, so they understand what it's all about, and because so many local people worked on it, they call it 'ours'. They have a pride in their work, a dignity in their lives — given to them in large part by Christians with a vision. That is surely a good witness. ☐

Where do we start?

In the dry north-east of Brazil where Mike and Daveen Wilson work their main question is, 'Which problem do we tackle first?'

Daveen among the crops

After a dry spell, when many crops were lost, more rain came and now there is great rejoicing as the crops begin to be harvested. Every day now we eat fresh beans, corn-on-the-cob, pumpkins and melons of every type.

Mike has experimented on our land with a system where the crops are planted in between rows of leguminous trees, which enrich the soil and protect the young plants from the blazing sun. They will also supplement feed for the animals when the dry season comes.

We have also planted fruit trees: orange, lemon, guava, custard apple, banana, papaya, coconut and others I don't know the names of in English.

We also hope to encourage the planting of trees in the area. Our biggest success agriculturally has been the sunflowers. We planted them to help feed our chickens, but everyone liked their showy beauty and wants seeds.

What we would like to do, now that we know the area and the people a bit, is to set some definite goals and work towards them. Please pray for us that we will hear what the people want and what God wants. The needs seem so many and so great.

Where do we start? Infant mortality, which is about 50 per cent? In April, an epidemic killed almost every baby under a year old in Trapiá! Or do we start with illiteracy, which is about 90 per cent, or improving the road, or with nutrition, or raising income? How? ☐

Poverty has a Woman's Face

David and Rachel Quinney Mee talking with a friend

At about 9 am a woman knocked on the door. She had visited the church on various occasions and had even been with us to visit the community in San Roque.

She lives in a small shack made of corrugated tin, rotting wood and plastic sheeting. In the rainy season the dirt floor turns to mud as the rain pours through the holes in the roof and walls.

It's tiny and scarcely offers room for Maria Jesus, her two young daughters and her husband. He is rarely present and it is not always good for the family when he is. He has a 'drink' problem; better to say his many social problems – lack of work, health, housing and the responsibility of a family in a heavily militarised city – have found their unsatisfactory escape in drink, bringing yet more suffering in the family's downward spiral.

Maria Jesus explained her wish to leave the community where she lives. The community council there is working to bring water and electricity to each home. Each family has to make a contribution to the effort. She finds she can't do it. The council put pressure on her, but the embarrassment is too great

> ***Last year I was able to buy milk for my youngest child, now I barely manage to survive***

and she is looking for somewhere to move where she won't have to think about the tension of community organisation, even though that will mean no water, no electricity and no basic facilities.

explains David Mee in El Salvador

Even the tin and plastic she shelters in are not hers so if she leaves she will go with no more than her family, a handful of clothes and a couple of pans and plates. She wondered whether the church would give her a small loan, maybe 100 colones (£6) to buy some basic materials so she could start making and selling hair-bands for children. With that she feels she may be able to survive. Her husband has promised to attend a local group of Alcoholics Anonymous.

At 10 am I went to the church to meet a woman from San Roque who is looking for work. A family we know is looking for domestic help, someone to ease the load of washing, cleaning and ironing now a baby has arrived. The woman I had expected to meet couldn't come. She had to stay at home to look after her sick child. She gave the chance of work to a neighbour who arrived with her young daughter.

Both families live, as all do in San Roque, in homes similar to that of Maria Jesus. The difference is that San Roque is on the side of the volcano, wooded with fruit trees and more space for the families to move around and more privacy.

In the marginal community where Maria Jesus lives, on the edge of the city, only a plastic sheet separates her from the next family. The passage between the rows of houses is wide enough for two people to pass but no more.

Dolores walked the 45 minutes down the track from San Roque, ankle deep in dust that clings to clothes, throats and lungs causing eye and bronchial illnesses for too many. We made arrangements for her to work a few mornings each week, allowing her some income while she continues to run her own home and look after her children. Dolores is six months pregnant.

Half an hour after I had returned home two more women came to the door. They were selling chocolate and milk drinks – door to door saleswomen. Their income is minimal, meanwhile their children either walk the streets with them or stay at home, unattended. Very few of those children will have the chance to go to nursery, or the luxury of schooling. The possibility of the story being repeated in the children is high.

'Poverty has a woman's face' is the title of an article written by Brunilda Funes in the *Latino* newspaper, which is struggling to survive after its offices were burned down a few months ago.

'In El Salvador economic specialists agree that 90 per cent of families live in poverty and those most intensely affected are families headed by women,' she wrote.

'Norma Sanchez is one amongst thousands of heads of households. Three children and no professional skill mean little chance of economic stability. Just past her 20th birthday her face suggests much more due to the heat of the sun she suffers each day in her work and the premature responsibility she faces.

'For the last two years, since her partner abandoned her, she has sold fruit in the public squares in San Salvador. She is no exception, there are now thousands of women who belong to the so-called 'informal sector' of the economy in an effort to sustain their families. Of the 25 thousand street sellers registered in the Mayor's office, 90 per cent are women who take on, simultaneously, the role of mother and breadwinner.

'The armed conflict that this country has suffered for eleven years and the economic crisis have meant that thousands of men have incorporated in the combat (voluntarily or otherwise), one side or the other, and a massive emigration of others who have left, in search of economic security, principally (and paradoxically) for the United States.

'Women's organisations claim that 70 per cent of the homes of this country are headed by women, and that due to their very low income they are affected more strongly than most by the "structural adjustments" brought in by the government.

'Whilst the official statistics speak optimistically of an economic growth of 3.4 per cent last year and inflation down to 16 per cent in the first months of this year, thousands of families see no improvement to their financial situation.

' "Last year I was able to buy milk for my youngest child, now I barely manage to survive," said Norma.

'For her, as for thousands of other women, the daily work is draining. Her body shows the characteristic signs of those women who have many pregnancies and little or no attention.

' "I had my first daughter when I was 15. Four years later my third son was born."

'She pointed to the youngest, sleeping in a rustic chair at the side of her basket of fruit. Premature motherhood is common in El Salvador, especially to the poorest. The one maternity hospital that offers free, though desperately inadequate, attention, says 29 per cent of births there are to mothers between the ages of 12 and 19.

'The United Nations claims that 20 per cent of Salvadoran mothers have their first child in adolescence, thus limiting their opportunities. Some investigators claim that greater sex education and appropriate knowledge of contraceptive methods would help lower the burden of women. But as in many other poor countries, children become vital to the economic survival of the family or village. With malnutrition, diseases, related to diarrhoea and various other preventable killers, pushing the infant mortality rate up to scarcely believable proportions an assault on these common diseases would save more young lives and reduce the need for so many babies.

> ***This morning, as I stayed away from a celebration at the other end of the country, thinking that I could do something else, that same faith walked up the street, knocked on the door and demanded attention***

▶

'On 8 March, after an ecumenical service on International Women's Day, hundreds of leaders of women's groups and organisations, and communities marched to the centre of the city and made demands of the government to improve the conditions of women and to bring an end to the armed conflict which has already absorbed $3 billion.

'Until these demands are met, thousands of women, like Norma, will continue to face poverty and the daily weight of being mothers, housewives, heads of households and breadwinners at the same time.'

After the celebrations of International Women's Day, we held an all-night vigil in church on the theme of Peace and the participation of women.

Around 2 o'clock in the morning one of the women led a Bible reflection on the story of the gentile woman who pleaded with Jesus for the healing of her daughter (Matt. 15:21-28). Jesus at first refuses, and not in a very polite way. The argument continues until Jesus is persuaded by the persistence of the woman to open up his mission to this non-Jewish mother in distress.

'What great faith you have!' he says. Her faith? Her persistence, tenacity, courage, argumentativeness; her energy and single-mindedness in seeking what was right and necessary for her sick child.

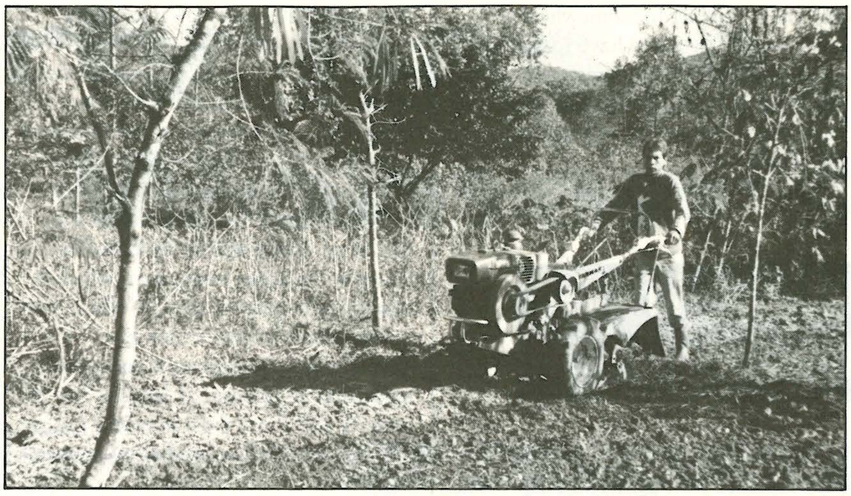
There are a lot of women here who would recognise that faith, even if their own natural humility and centuries of teaching by a powerful male-dominated culture prevents them from recognising it immediately themselves. It is there in Norma, in Maria Jesus, in the street sellers. It is there in numerous women's organisations like 'Women for Dignity and Life', 'Christian Women's Initiative' and the 'Mothers of the Disappeared'.

It's there in all those initiatives and community movements that know that basic improvements in the opportunities for women are real steps towards a changed community for all.

Would to God that all men, and all structures of power, were even as ready as Jesus to recognise the persistence and struggles of the women in front of us and to be changed by their human demands.

This morning, as I stayed away from a celebration at the other end of the country, thinking that I could do something else, that same faith walked up the street, knocked on the door and demanded attention.

And thank God for that. ☐



Learning New Ways in Potinga

David Stockley, working on the CEBADER rural development project at Potinga in the state of Paraná, Brazil, reports on the way new techniques are proving successful.

THIS YEAR, WITH sufficient rain, we levelled the mud in our irrigated rice-fields by tractor blade, rotovator and hard work!

The large field by the road we divided into three parts and, again, levelled. Then after reducing the water-level in two plots to one inch from four inches we planted the germinating seed.

We copied a technique we saw in the USA where sprouted seed is sown into standing water. Water kills the weeds, accepts the seed and the sprouts grow through the water. We managed to beat the birds who each year used to take one-third of our seeds in spite of all precautions. So in the terrace fields and other fields the rice grew high and green.

When I returned to the Litoral after being in the UK on Home Assignment, I visited two Sr. José's, both near neighbours and both farming hills on opposite sides of the road. One is the ex-moderator and choir master at Potinga Baptist Church. He was born and brought up here. The other is a Catholic who moved in with his ten children from north Paraná two years ago.

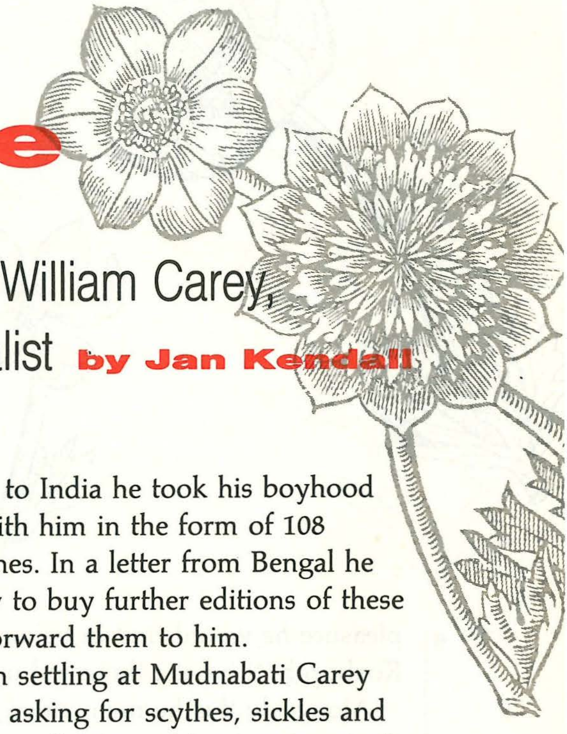
Both men have been growing manioc on 75 degree slopes. The maximum recommended slope is 15 degrees but there are probably none in the Litoral.

Both of them have done exactly what I suggested. They have stopped burning vegetation and have dragged rubbish and crop waste to make lines across all the hills they have planted. They have planted beans and other crops along the trash line where any eroding soil is caught.

The Catholic planted maize on the line and also planted some between the lines, as normal, and without any protection. When the maize protected by the line of soil-catching rubbish was in flower and ear and looking very healthy the maize planted without the protection was only one-third grown and looking poor and hungry. He was testing my theory. ☐

All Thy Works Praise Thee – A brief look at William Carey, the horticulturalist

by Jan Kendall



EVEN THE MOST brilliant and spiritual of men and women have hobbies and give time to recreational pursuits. William Carey was no exception. His love was botany and natural history – a love which in some ways became an obsession. It has been said that if he had gone to India simply as a naturalist, he would still have made his mark in history. In 1820 he founded the Agri-Horticultural Society of India, and three years later was elected a corresponding member of the Horticultural Society of London, a member of the Geological Society, and a Fellow of the Linnaean Society. Two trees and a herb in Indian botany were named after him: the *Careya arborea* or sal tree which grows in North India and has a teak like wood, the *Careya spherica* and *Careya herbacea*.

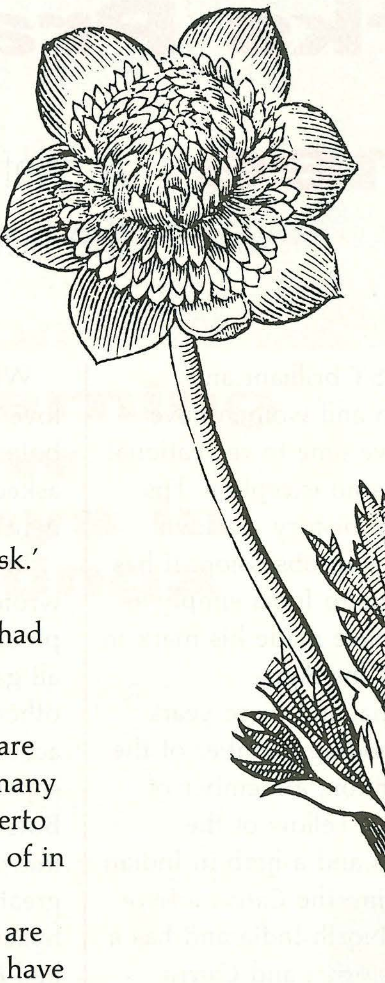
His love for botany began when he was a boy at Paulerspury. It is recorded that from the age of eight he would choose 'to read books of science, history, voyages, etc more than the others', and he would scour the nearby fields and woods in search of insects, plants, birds eggs and nests, in fact anything which could be regarded as 'specimens' which he kept in his bedroom – specially converted into a botanical and zoological museum.

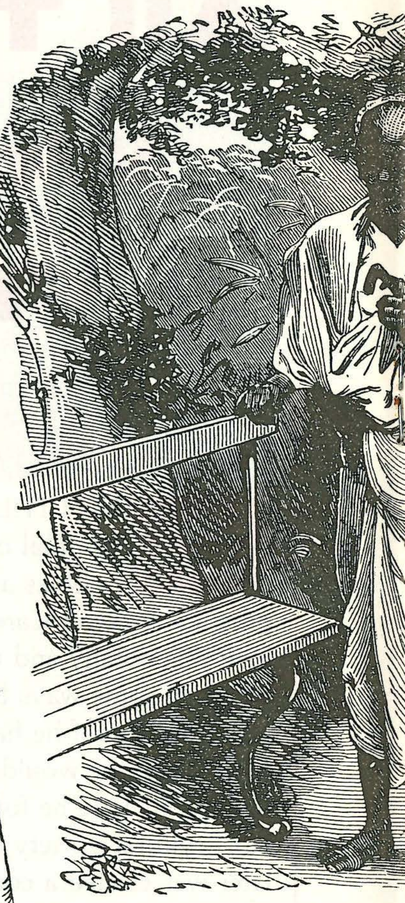
It was about this time too that his uncle Peter, a gardener by trade, came to live in Paulerspury. He had no children of his own so he took a great interest in his nephew, and thus his fondness for flowers developed. During the years he lived at home no corner of the schoolhouse garden was left uncultivated. It is said that his love of flowers became a passion and he simply could not live without them.

When he went to India he took his boyhood love of botany with him in the form of 108 botanical magazines. In a letter from Bengal he asked the Society to buy further editions of these magazines and forward them to him.

Immediately on settling at Mudnabati Carey wrote to England asking for scythes, sickles and plough wheels, as well as a yearly assortment of all garden and flowering seeds, and fruit and other trees. His botanical interests led to an acquaintance with Dr Roxburgh, the superintendent of the East India Company's Botanical Garden in Calcutta, and this soon grew into a warm friendship. They corresponded a great deal. Carey reported to him on the hyacinths, narcissi, irises, amaryllids and tulips he had been growing from his first English consignments. He begged for seeds of coffee, cloves and nutmeg ('My land is poor, but I am preparing special soil for them'). He asked for the exact botanical names of 117 plants and gave their Bengali names. He lamented that a third of Roxburgh's recent gifts had perished on the long river journey, but also told of success with patna wheat (less dark than the local variety). When he had to move to Serampore he wrote of the

> ***I know not that I ever enjoyed, since leaving Europe, a simple pleasure so exquisite as the sight of this English daisy afforded me.***





DR. CAREY'S MALI

pleasure he would find in being nearer to Roxburgh: 'I have a thousand questions to ask.'

Alongside this he maintained his natural historical and zoological interests. When he had been in India for little more than a year he wrote: 'I am making collections and minute descriptions of whatever I can obtain. Birds are very numerous. I think there are almost as many species in this country which have been hitherto undescribed as I have ever seen descriptions of in the world.'

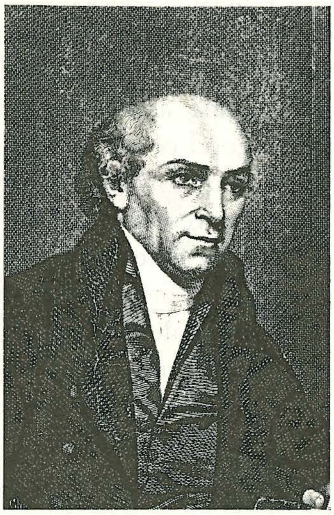
A little later he wrote again: 'New species are still frequently coming under my notice. We have sparrows and water wagtails, one species of crow, ducks, geese, and common fowls, pigeons, teal, ortolans, plovers, snipes, like those in Europe: but others, entirely unlike European birds, would fill a volume. Insects are very numerous. I have about twelve sorts of grylli or grasshoppers and crickets. We have eight or ten sorts of ants. The termes or white ants destroy everything on which they fasten; they would eat through an oak chest in a day or two, and devour all its contents. Butterflies are not so numerous as in England, but I think are all different. Common flies and mosquitoes are abundant. . . . Here are beetles of many species. . . . Scorpions of two sorts. . . . Land crabs in abundance and an amazing number of other kinds of insects.'

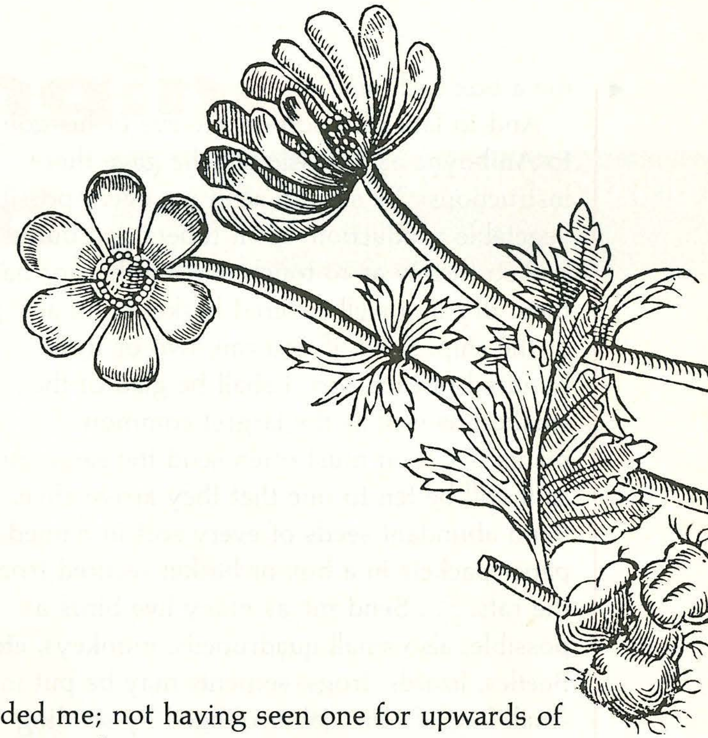
It was the garden at Serampore which gave full scope to his 'other love'. It was a piece of land attached to the mission house (at first two acres in size, and later increased to five) which Carey had laid out and, in time, planted on the Linnaean system. (Linnaeas was a Swedish botanist, born 1707, who systematised the plant kingdom.) The trees were placed to form an avenue, which was known as Carey's Walk.

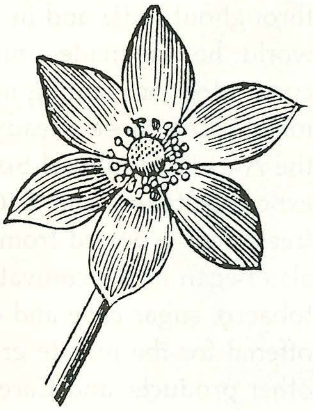
Lawson, writing in 1814 said: 'His botanic garden is large, with four tanks of water, some of them, perhaps 150 feet square. The principal one is opposite the garden gate, and we descend into it by a wide flight of steps. It is overshadowed by some noble trees. . . . Here we now baptise.'

From the beginning he stocked it with tropical botanical and other non-tropical plants. He cultivated the vine, and such was his success that the grapes from this vine were presented to the Governor-General. The first potatoes ever seen in Bengal were planted by him. Carey himself trained local Indians as gardeners; they followed

I OR GARDENER.







his instructions and learned the Latin names of all the plants.

His son Jonathan wrote of him: 'The science of botany was his constant delight and study; and his fondness for his garden remained to the last. No one was allowed to interfere in the arrangements of this his favourite retreat; and it is here he enjoyed his most pleasant moments of secret devotion and meditation. . . . To disturb the bed or border of the garden was to touch the apple of his eye.'

The story is told of how a Sheffield botanist had sent him a bag of seeds, and anxious that none of the contents should be lost, he shook the bag over some shaded soil, only to find, shortly afterwards to his great joy, an English daisy had sprung up. He wrote, 'I know not that I ever enjoyed, since leaving Europe, a simple pleasure so exquisite as the sight of this English daisy afforded me; not having seen one for upwards of 30 years, and never expecting to see one again." He often distressed his colleagues by working in his garden with only a straw hat to protect his head from the heat. Once Marshman got Roxburgh to remonstrate with him over this, but Carey replied, 'What does Marshman know about a garden? He only appreciates it as an ox does grass!'

Every possible helper was enlisted to help Carey in his collections. His nephew Jesse wrote: 'I am sending the seeds from Cottesbrook. They appear to me to be a poor collection — not much more than we could call weeds. But you ask for them.' 'Hannah (14) and Carey (8) have gone to Pury Feast,' wrote their Aunt Mary, 'to get you some bluebells, as there are none of that kind here.' A fellow gardener from Paulerspury said he would send 'blubils, kings fingers, jonkils, tilips, (and) snapdragons. Please send word if you want any urbs of any surt. I try to collect for you all seeds that I think will be yousful'.

To Fuller he wrote for 'seeds and stones of English fruits, packed in dry sand, to arrive between September and December'. To Sutcliff: 'Do send me a few tulips, daffodils, snowdrops, lilies, etc. Only they must be put in the hold. Send roots in a net or basket, to be hung up anywhere out of the reach of the salt water.' Again: 'Were you to give a boy a penny (1d) a day to gather seeds of cowslips, violets, daisies, crowfoots, etc and to dig up the roots of bluebells, after they have flowered, you might fill

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me a box each quarter.'

And to Jabez his son on the eve of his going to Amboyna as a missionary he gave these instructions: 'Be sure to send me every possible vegetable production. Plant tubers and bulbs in a box so thickly as to touch one another, or hang them dry in a well-covered basket in an airy part of the ship. Send, if you can, two or three hundred of each sort. I shall be glad of the smallest as well as the largest common plants. . . . You must often send the same thing, as it will be ten to one that they arrive alive. Send abundant seeds of every sort in named paper packets in a box or basket secured from the rats. . . . Send me as many live birds as possible; also small quadrupeds, monkeys, etc. Beetles, lizards, frogs, serpents may be put in a small keg of rum.' Jabez obliged by sending seeds, nuts, bulbs, shells, saplings at every opportunity; he also sent cages of brilliant coloured parakeets, wild green pigeons, white cockatoos, birds of paradise, a species of kangaroo and cases and sacks of plants and boxes of shells.

When Dr Roxburgh had to return to England, he recommended that Carey should take charge of the Company's Botanic Garden at Calcutta. In 1812 Carey edited and printed at his own press Roxburgh's *Hortus Bengalensis* a scientific catalogue of the plants in the Company's Garden; Roxburgh died in 1815 and Carey waited to see whether an English botanist would publish what amounted to the fruit of 30 years labour. No one did, and so in 1820 Carey himself published in three volumes the *Flora Indica* a description of more than 2,000 plants, natives of Eastern Asia, and 800 species of trees. On the title page he put 'All Thy works praise Thee, O Lord — *David*'.

Gardens at Serampore College

Carey did not want to keep his hobby all to himself – he wanted it to work for the welfare of India, and believed it could be utilised for the good of her people by forming an Agricultural and Horticultural Society, which would develop the resources of the country. Up to that time very little had been done to clear the jungles, drain the marshes, irrigate dry land, rotate crops, cultivate new vegetables and herbs and improve tools and transport. He put this idea before Lady Hastings, wife of the Governor General in 1820, and was so encouraged by her keen interest that the proposal went ahead. Within a few weeks of its formation it had grown to a membership of 50.

By now he was becoming known both throughout India and in many parts of the world; he was made a member of a Government committee for planting new forests, and maintaining those already in existence. In 1822 the Agri-Horticultural Society was given land for experimentation, and £100 worth of grafted fruit trees were exported from England; experiments also began in the cultivation of coffee, cotton, tobacco, sugar cane and cereals. Prizes were offered for the private growing of these and other products, and Carey's own gardener once won a medal and 40 rupees for his cabbages.

In 1823 a flood submerged his garden and the mission grounds with three feet of water destroying both his house and his rare Indian plants. Still more disastrous in its effect was the cyclone of 1831; this crushed trees as well as plants. Carey was by now an old man, gradually weakened by fever. When he could no longer walk around his garden, his friends fixed a chair onto a board fitted with four wheels, and on this he was drawn along the paths each day. When increasing weakness meant that even this was no longer possible, he insisted on the gardeners coming to his room that he might talk with them about the plants, and give them their instructions. One day, during his last illness, when he was unusually depressed, Dr Marshman asked him the cause. 'Ah, brother Marshman,' he replied, 'I was thinking that when I die, you will let the cows into my garden!' □

Belonging to the World Church

from Stuart Christine's Spring Harvest Address

TOM SINE, in his book, *The Mustard Seed Controversy,* says that we can directly derive our sense of biblical mission today from the intentions of God for tomorrow.

God is a God on the move. He knows where He is going. The early church got hold of that with the help of the Holy Spirit. Paul, writing to the Ephesians, talks about the plan of God that He is to put into fulfilment when the times are right. 'To bring all things in heaven and on earth together under one head even Christ.'

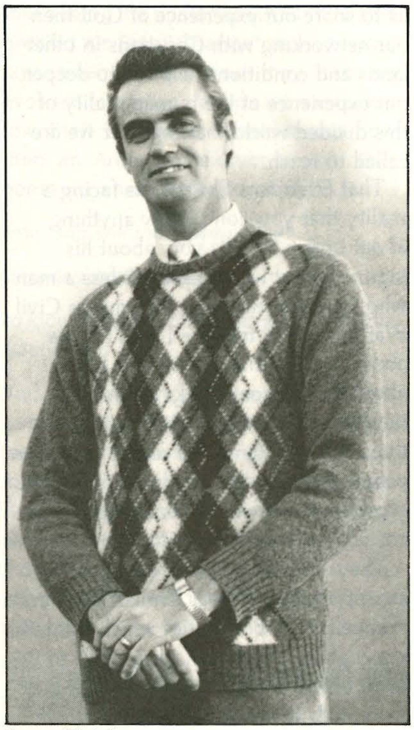
God has His target. It is focused in and through and for Jesus Christ. The testimony of scripture and of history is that the Holy Spirit is the motivating activity, the motivating commitment of God to the attainment of this goal.

God handed that agenda down to His embryonic church when Jesus met with them on that mountain top in Galilee shortly after the resurrection. Mountain tops are places where God has traditionally laid out the important things whether it is to a Moses for a nation, or to an Elijah for a change in his own personal life.

Jesus called the disciples to that mountain top and handed out His agenda that His men and His women are to go into all the world and preach the gospel, make disciples of all nations, baptising them into the name of the Father, Son and Holy Spirit and He was to be with them until the end of the age.

Here is God's vision for God's tomorrow. The vision against which all other visions must be measured to ascertain their rightness. The vision of Jesus as Lord for all authority in heaven and earth is given to Him and Jesus is Lord throughout the earth.

When God wanted to draw the frontiers within which Jesus His Son was to be known as Lord He drew them to encompass all of earth and all of heaven and all of time. There are no no-go areas for Jesus Christ for the purposes of God to bring all things under Christ as head. One God and one goal.


Stuart Christine

When we come down from the mountain top and move into the world and with this great purpose of God, in our hearts, what do we find? A world which is divided! Men and women, nations and communities and societies separated from one another. Geography separates men and women from one another. Culture, language and communication difficulties separate. Environment, conditions of living separate us. Some are rich, some are poor. Barriers are made between us. It is all very well for us to read Paul's words to the Athenians where God commands everyone, everywhere to repent. The reality is that all people are not the same. In God's everywhere, in this world, men and women are different.

When light comes down and strikes a raindrop in the sky, the light can be scattered so that we can see it as a rainbow. When the knowledge of God strikes the people of God scattered across this divided world in their different geographical locations, in their different cultures, in their different conditions of living then in the same way the experience of God becomes spread. It becomes diverse and so one group of people will know God in their oppression, and another in their need.

Christians throughout this divided world have, through the ages, come to know different expressions of God and come to develop different expressions of life and worship and discipleship. There are more than 23,000 denominations of Christians. The challenge of the Great Commission is how this great diversity of God's people can together bring into focus their experience of God in order to make all parts of the world hear and know that there is a God who loves them.

The biblical principle of mutuality or inter-dependence amongst Christian people is expressed in the metaphor of the body. We apply that, very often, at the level of our local fellowship, understanding our different gifts as complementary in the purposes of God. Take that same principle and explore what it can mean for us as a diverse people of God around His world, as the international body of Christ.

In 1 Corinthians 12:4-7, we read of one head acting through the body by one spirit for the common good. When God acts by His Spirit in different nations He does so specifically to respond to particular needs of a particular situation, of a particular people. But the affirmation of this text is that although a response is specific, an act of the Spirit, it is not private. It is always for the common good not only in the local scene but on the international scene as well.

Six years ago I entered a mud and palm leaf hut in a village about three miles from where we lived. A couple had

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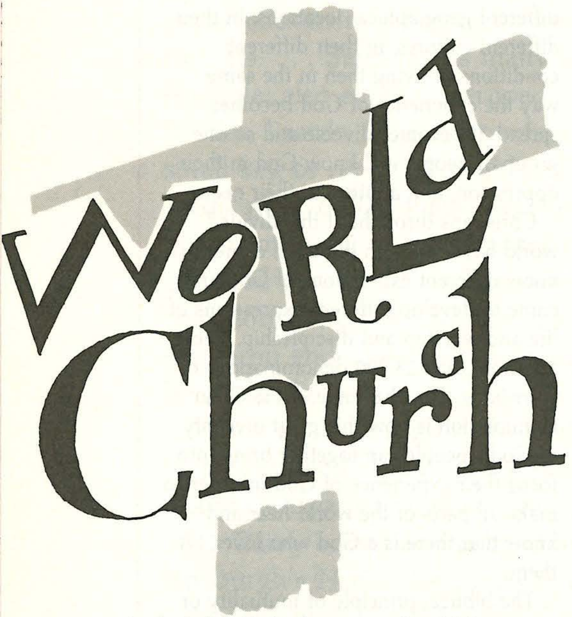
left the village to work in the Pantanal, in the state of Mato Grosso, Brazil. It is the largest inland swamp in the world. They had gone to make a living in farming. The man wasn't a Christian, the lady was. Later they returned in poverty. In the hut there was nothing apart from a sack in a corner. Slumped on this sack was a 22-year-old woman with a baby in her arms. They had gone away, the man had earned money, he had spent it on drink and finally they had come back. And she had come back in a dreadful state.

The church did their best. We managed to get her to the state hospital but she died of pneumonia which was aggravated by malnutrition. I will never forget the look in her eyes when she said, 'Pastor pray for my husband'. The feeling of praying with that lady for that man who had condemned her to death by his actions has stayed with me. I learnt something of what the Spirit had been saying to that part of the body and I was helped and blessed by it.



Desmond Tutu wrote, 'Whites brought us the Bible and we are taking it seriously!' That makes me think, sit up and examine the way I use the Bible. The Spirit speaks to one part of the body and another part of the body is challenged, is encouraged, is made to sit up and think on a world wide basis.

In John's letters to the seven churches in Revelation, at the end of each particular message what is the phrase that comes? Let him who has ears to hear, hear what the Spirit is saying to the *church*? No, him who has ears to hear, hear what the Spirit is saying to the *churches*. Specific for one church but not private because there are lessons, that all need to hear. We need to be into interactional networking to hear and to know what the Spirit of God is doing in His world in order for us to do our part where we are here.

A second principle is that there is a shared life amongst all members. The life of one member is intimately linked to the life of the others and that means that when one part suffers all suffer. There is shared experience of suffering and of rejoicing. If our networking across cultural barriers and boundaries enable us to share our experience of God then our networking with Christians in other lands and conditions helps us to deepen our experience of the human reality of this divided world that together we are called to reach.

That Ethiopian Christian is facing a reality that you don't know anything about unless he tells you, about his famine, about his anguish. Unless a man who has been enduring the endless Civil War in Angola tells me I won't know about it. How many of us had heard about Cassaks or Uzbeks until our televisions were filled with pictures of the world. Suddenly we realise there are people living in this condition and those conditions and we are challenged to consider our response.

They are suffering and dying without an opportunity to hear Christ. There are evangelistic opportunities which I didn't know about. How am I to respond to them unless someone else tells me? Acts 13 records the response of the Antioch Church to challenge to commit key resources for mission outside that locality. It was the third largest city in the Empire at the time and a sink of iniquity and need. The church was only nine years old, so there was every reason to stay put. But the Spirit says 'You need to put key resources beyond, outside for my wider agenda.' Why are they able to respond?

The key can be found in the make up of the leadership team. A Cypriot, a Morrocan or perhaps an Ethiopian, a Syrian, a Lybian, a Palestinian, a leadership team whose windows were already open to the world. God can rarely make wider than the experience that He has opened up or that has been opened up to us. Too many of our churches live in small worlds with small visions because the leadership is parochial. We need to build leadership teams that can open windows for us through which the Spirit of God can blow and take us on into God's wider agenda.

We need to be informed. When things get tough at home it is good to be encouraged by what is happening overseas? When one part of the body rejoices then everybody is meant to be encouraged. Paul recounts his experience to the Corinthians with a purpose that thanksgiving should multiply because of his experience of the goodness of God. It is good to hear of God doing great things in other parts of the world, of there being great faith, great perseverance in suffering, great overcoming through the power and work and the presence of the Holy Spirit. We need to share our experience of a variety of conditions in order to respond more fully to the purposes of God.

A third dimension of the body metaphor is that there is variety in the body. The eye depends on the nose and the foot and all the other bits and bobs. And the body can't function properly without. The UK church for all its centuries of tradition and experience of God cannot know God in the fullness that we need if we are to do His will unless we are hands joined, minds joined, hearts joined with His people around the world.

We cannot go it alone. We dare not relegate missionary concern, international concern to one Sunday a year. When we open ourselves to what the vast majority of Christian people around God's world are doing! Most Christian people don't live in the northern hemisphere. They live in the two-thirds world. We are in the minority. We are on the defensive many of us. We need to hear from the wider church. We cannot do without them.

On church living at one time, in one place by the Spirit can learn how to live in those conditions successfully. How many of our churches in Eastern Europe, where there has been totalitarian oppression, have learnt through hard suffering and prayer how to live under those conditions. How we have been encouraged, inspired and challenged by it. But suddenly their situation has changed and they find themselves with the doors that were locked suddenly opened. They can go into the streets. Their leaders are having to lead in expansion rather than in restriction. And their history and their experience of the Holy Spirit hasn't been able to give them a good grounding in how to go about that.

There is a work for us, sensitively done, to share how to grasp the opportunities of freedom. One part of the body is strong and another is weak. The challenge of belonging to the world church is that we share resources.

Let me quote a letter dated 22 October last year from the Mizoram Baptist Church in the north, top right hand corner of India. It is reckoned to be the most Christian part of the world. The Zoram Baptist Mission would like to work in full cooperation with BMS in different areas of the world. 'A number of men and women are ready to go outside India for the sake of the Gospel to anywhere. The Zoram Baptist Mission would like to supply labourers in the vineyards of the Lord . . .' and so it goes on. What is preventing them? The price of an air ticket, the support and the orientation in the land that they are going to go to. The opportunity for language study. We have the resources to provide such things. The Brazilian Baptist Convention recently asked the BMS to provide funds so that they could put a couple in Guyana, South America. They didn't have the money. We didn't have the people but we had the money. You can get together to make things happen when the world church uses its resources and recognises its interdependence.

Some parts of the body are suffering, some parts are in pain, some parts are in chronic weakness. We need to be faithful to our brothers and sisters who are under trial to be sensitive to their needs. Paul organised the collection for the Jews in Judea and the famine there. There is biblical precedent a-plenty for that. It is not difficult for us to think of brothers and sisters in dire need around the world.

A former Anglican bishop, whose son had been executed some years before, spoke these words at the memorial service for a martyred Iranian pastor, 'Hossein Soodmand is with His Lord in heaven. We have the responsibility for his wife and four children. We must redouble our efforts in support of those who carry the gospel to some of the most difficult areas of our world.' That's part of belonging to the world wide body as well.

'By God's grace let all Christian churches and denominations manifest and exercise their gifts and ministries in harmony with each other under the headship of Christ, with the goal of winning the world back to its rightful owner, for such is the Kingdom Ministry.' Amen.

(Thomas Wang in 'Target Earth')

World MISSION Link

After seeing the poster about Staff Teams (entitled 'No Small Change') many people have been asking how they can be involved. In earlier *Heralds* we explained how Staff Teams are booked and how often an Area can expect a visit. This month we answer other questions.

How long will the Teams stay?

Saturday and Sunday.

Do local people organise anything or does Didcot do it all?

The Saturday programme is the responsibility of the Team. On Sunday, Team members are available to visit churches. The arrangements for these Sunday visits are the responsbility of local people – they contact the various churches, plan where speakers are going and then see that the speakers are informed.

What about publicity, do we have to do that ourselves?

No. BMS produces posters and flyers that you can use **but**, obviously, the more information given to churches about these events the more they will be known about and the more people will come and join in.

1992 Teams are already being planned. Ask your BMS Representative where the one in your Area is going to be.

To end this month – LINK UP.

Getting a number of churches to agree a date is not easy. Sorting out a programme takes a lot of time – is it worth it?

YES! This is what one Link-Up group wrote after their first Link-Up visit.

'We would just like to say how much we appreciated having xxxx in our area for a four day period. It was lovely to get to know her more . . . the two school visits were very worthwhile . . . time spent at the Christian Endeavour has created new interest. Overall the Link-Up visit has encouraged the whole church.' ☐

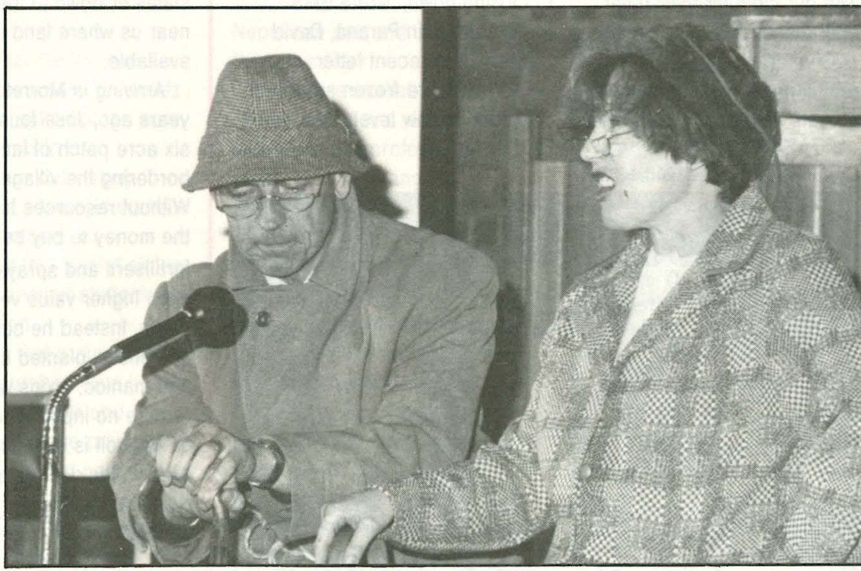
NO SMALL CHANGE

The first of the special World Mission Link presentations took place at Orpington in June. The team of staff members, missionaries and one overseas national, Clinton Chisholm from Jamaica, were a little nervous at the way it might go. But all agreed that it went well.

'One of best BMS meetings I have been to,' said one.

'The numbers attending were disappointing, but perhaps that was a good thing considering that this was our first presentation,' suggested a team member.

The afternoon sessions were mainly in seminars and in hands on experience of mission problems. In the evening the team presented the challenge of mission in a changing world.



Remarkable change in Chris Hutt and Helen Matthews – BMS Financial Secretary and Junior Education Secretary respectively!

BIRTHDAY HONOUR

Sue Headlam, who has worked at Chandraghona since 1975, was awarded an MBE in the Queen's Birthday Honours list published in June. Sue's work is mainly in community health care.

She has recently helped to pioneer the Weaving Project with the help of both BMS and Operation Agri. 'This,' she says, 'is making a great difference to the self-respect of the women involved who are earning money and can afford to feed their children whose health is improving.'

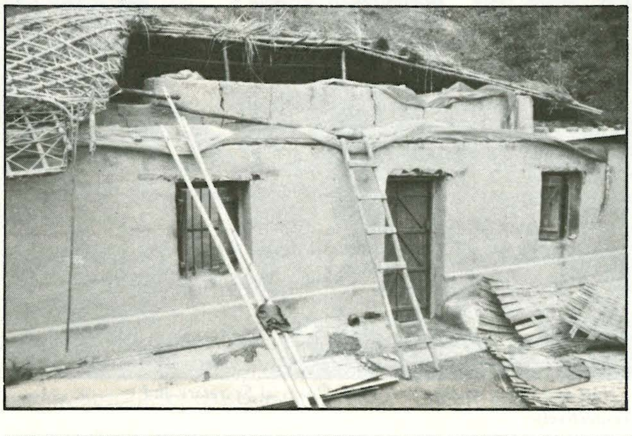
As we reported last month, Sue returned to Bangladesh to help assess the damage to Chandraghona. She says, 'The weaving section was not damaged, the wind going through the open chain-link walls which saved us losing the roof.

'One bonus was that a German group gave us a large order for clothes to be made with our cloth for their relief operation.

'Chandraghona is being rebuilt and almost back to normal. We hope to plant trees during the monsoon season to replace the thousands lost.

'The scene on the coastal islands and in Cox's Bazar is very different. The destruction goes on for mile after mile and rehabilitation and development will be a long process.'

Cyclone damage at Chandraghona



WOMEN IN JAMAICA

Participation of women in the professional work force in Jamaica has increased to 33.7 per cent, according to recent studies. This coincides with a growing access to education.

'Obtaining a degree puts you on an equal footing with men and protects you from discrimination,' said Arlene Edwards, a student at the University of the West Indies.

Strangely, the overall employment rate of women in Jamaica continues to be higher than that of men.

RECESSION

The last few months have brought real suffering to people in Brazil. 'A deep economic recession has meant that many firms are closing down,' wrote BMS missionary in Paraná, David Perry, in a recent letter.

'Wages are frozen at extremely low levels and families receiving the so-called "minimum wage" of £9 a week struggle to survive. Vegetables and meat have become luxuries out of the reach of many poor families. Rice and black beans form the normal diet. Small farmers who plant cucumbers, tomatoes, green beans and bananas, find themselves in problems too because prices are too low due to the lack of demand.

'People appear at our door, desperate for food, clothing or money. It is hard to turn them away, especially the children with their pleading eyes. Take José for example, he appeared one lunch time asking for money. He is a Christian and works in the fields as a day-labourer for £1.10 a day. But he was in trouble. The last farmer hadn't the money to pay him. He had found new work but wouldn't receive money for seven days. His food had run out and no shop-keepers would give him credit.

'His story is typical. Born in the north of Paraná his family used to work on the coffee plantations. A change in climate has meant that much of the coffee is now produced in states nearer the equator. In place of coffee has come soya beans and full-farm mechanisation. The labourers have had to move to other states or down to the Litoral near us where land is available.

'Arriving in Morretes, nine years ago, José found a small six acre patch of land bordering the village dump. Without resources he hadn't the money to buy seeds, fertilisers and sprays, vital to grow higher value vegetable crops. Instead he cut and sold the timber, planted bananas and manioc, crops which require no inputs. Nine years on the soil is exhausted and crop yields decline annually. Now José has to work for others.'

NEW CHURCHES

Baptists in France have welcomed four new churches into the Federation. This brings the total number of churches to 93. One of the four, the Eglise Evangélique de Courbevoir-Asnières, in Bécon-Les-Bruyères, began as a prayer fellowship just two years ago. It now has 32 members.

A second church, the Mission Chrétienne Evangélique de Levallois, has 113 members. It began in the 1950's.

Federation leaders, Robert Somerville and Charles Michel

The other two churches, the Eglise de Montesson and the Communauté du Val d'Oise, were both begun by the Christian Community of Yvelines. The Montesson Church has 42 members.

The new churches were received at the French Baptist Federation Congress held in May. At the Congress, Peter Barber, president of the European Baptist Federation, encouraged French Baptists towards more partnership evangelism in Europe.

'Europe is now the continent of broken walls and open doors,' he said. 'Our opportunities have never been better. Now is the time to come out from behind our national walls to reach out to each other.'

The President of the French Baptist Federation, Robert Somerville, expressed the need for better communication and for evangelisation within France.

'This is the decade of evangelism and we must do our job in France so that the French may hear the gospel.'

HOPITAL YAKUSU

Yakusu hospital, Zaire

WATER

Graham and Louise Jackson are now in Zaire and have started their two year task of updating the hospital water supplies. Graham is assessing what is needed, what equipment and tools need to be bought and how these might be transported from Kinshasa. They recently wrote about the situation at Yakusu.

'The hospital has a large water tank which has been patched up and can hold a limited amount of water for use in some parts of the hospital. It is not drinking water and is not available throughout the hospital. In the "Water Project" we plan to pump water from a new cleaner well to the hospital. We will install pipes around the site providing a clean source of water to the living areas and to the hospital buildings. At the moment the people here walk nearly a mile to a spring in the forest for their drinking water and wash themselves, clothes and cooking pots in dirty river water.'

Charles Couldridge, who served with the BMS in the Lower River area until 1971, told us in June that he intended going on a walk partly in support of the "Water Project" in Zaire.

'When I was 70,' he said, 'I did the Ebor walk and promised that I would do another when I was 73. Well I am now 73 and am setting out on the Dales walk!'

RESISTANCE

The Catholic Church in Latin America is reporting growing resistance to evangelisation, mainly because of the continued impoverishment of the majority of the people.

'In Latin America, both the great number of destitute people and the social groups responsible for their situation are becoming less open to the Gospel every day,' said Brazilian theologian João Batista Libanio in a recent article.

He said that the Vatican's 'new evangelisation', if carried out from the option of the poor, should begin with the transformation of existing unjust social, ideological and cultural structures. He believes that this 'social sin' is really the principal obstacle to evangelisation.

He admits that a number of Christian churches have designated the poor and marginalised as the privileged beneficiaries of the gospel and found in them a rich potential for their evangelisation effort. While there is truth in that there is also a growing number of people living in misery who are resisting attempts to evangelise them.

For the theologian, extreme poverty is a 'source of perversity' since it destroys people's humanity and makes them unable to respond to God's grace.

Libanio said that not only in the 'subculture of marginalisation' is there resistance to evangelisation. In those groups responsible for the suffering, 'their consciences have become so hardened and they have become so comfortable with social injustice that it makes them closed to the message of the gospel.'

He believes that only a serious commitment by the Christian churches to promote secular structures with at least a minimum of social justice will make it possible to overcome this 'invincible resistance' to evangelisation.

THE JESUS FILM

From time to time, BMS missionaries report that their village, town, or area has been able to see the Jesus film. (See 'Tunnel Vision' this month). How is it that people as wide apart as Zaire and Nepal can see and understand the same film?

The film is available in a variety of film and video formats and is professionally made. For each language, a sound track based on the entire content of Luke's gospel is then dubbed on (lip-synced, narrated, or sometimes subtitled). It is described as 'user friendly, compelling, easy to follow and easy to understand. Any viewer gets an unforgettable 125 minute presentation of the person of Jesus, the life of Christ, the message of salvation, the Christian gospel, God's offer to him or her personally.'

Since 1979, over 446,000,000 people have viewed the film, in 184 languages, in 178 countries, shown by over 270 different mission agencies. It is said that after these viewings some 30,700,000 individuals have made decisions to follow Christ.

The current rate of new viewers is around 50,000,000 a year or four million each month.

CANED

Import barriers in industrial nations cost cane-growing Two Thirds World countries near £4 billion in lost earnings each year – more than twice as much money as they receive in food aid from those same nations.

While cane workers' children go hungry in the developing world, Western consumers pay two to three times the world price to eat domestically grown sweeteners. It will take both rich consumers and poor producers to bring changes to the powerful regime of world sugar trade said *Worldwatch* earlier this year.

JOINT HARVEST APPEAL

You can support the rural development work of BMS during this harvest season by taking part in the BMS/ Operation Agri *Joint Harvest Appeal.* Resources are available – and waiting for your church to use them!

Don't forget to order your Joint Harvest Appeal material from Operation Agri at:

19 The Mortons
Laund Road
Salendine Nook
Huddersfield
W. Yorks HD3 3GX

CALL TO PRAYER

18-24 AUGUST

Sri Lanka

George and Betsy Lee have returned to Sri Lanka for a further term of service and have settled at Hendala.

'The church is one with much potential,' they say. 'There are many fine leaders, well trained, well-accustomed to taking all their many responsibilities, both practical and spiritual.'

George and Betsy have in fact been appointed W Area missionaries. George will be moderator of the church at Hendala until a probationer minister, fresh out of college, can take over full pastoral responsibilities.

'The work across the W Area is developing apace. Already several of the more active churches, ministers and lay-leaders have caught the vision to extend the work while co-operating together to help and support the outreach.'

We continue to pray for Sri Lanka which is still not at peace and for the Church there that it can be a bridge of reconciliation for the community.

25-31 AUGUST

Baptist House

It is now two years since the BMS and the Baptist Union of Great Britain moved into joint headquarters in Didcot. Something like 100 people work in the building and many more visit Baptist House for meetings and committees each week. The *Baptist Times* is based in the building and Roger Nunn, one of the ecumenical officers of Churches Together in England works from the House.

This week we especially remember all the BMS staff working in the Promotion, Finance and Administration departments.

1-7 SEPTEMBER

Brazil: Paraná

Elsewhere in this magazine we have mentioned the agriculture and development work in which David and Joyce Stockley, and David and Jean Perry are involved on the Litoral (the coastal strip) of Paraná. They have launched a 'grow vegetables have better health' campaign, supply seeds, lime and fertiliser and a booklet.

'About 200 families were reached but unfortunately unseasonal dry, hot weather has resulted in poor germination. We are giving more seeds and hope this time things will go according to plan.'

Chris and Marion Collict, who have been working for three years at Dois Vizinhos are now back in Scotland on Home Assignment. They report that the Dois Vizinhos church has grown 'numerically, spiritually and the construction of the building is finished'. They reported a baptismal service just before they left.

8-14 SEPTEMBER

Zaire: Community Involvement

Graham and Louise Atkinson, as we report in our In View section, are now in Zaire and working on a project to improve hospital water supplies. Providing a supply of clean water for all in Zaire is vital to the health of everyone. In places like Ntondo where a water project was instituted several years ago the work of repairing and maintaining the wells and pumps that already exist needs to continue alongside the digging of new wells.

Pam and Steve Seymour, normally based in Ntondo, are on home assignment at the moment and Steve has been using the time to engage in special study. We need to remember the Tokima Nzala agricultural project they have been involved in.

In the Upper River area, Mr Chebele looks after the Telema project near to Yalikina.

This is the month of Harvest Festivals so we remember both Operation Agri, which supports BMS rural development work in many practical ways, and the BMS itself which recruits, trains and supports the personnel who are in the frontline of the work.

15-21 SEPTEMBER

Europe

Events in Europe have been moving in a breathtaking manner over the past 18 months. All kinds of new opportunities are opening up for the church in what we used to call Eastern Europe. The BMS, together with the UK Baptist Unions, has been busily making contact and trying to understand the way God is guiding us to support the work of the churches there.

In Southern Europe, in Italy, old ties have been renewed. The BMS is actively and urgently seeking those who would like to serve as pastors in Italy.

'We would like to hear from anyone who is interested in working in Italy,' said the Rev Angus MacNeil, BMS Overseas Secretary.

Lord,
You have opened a door into Europe
a door to people who have suffered
and suffer
a door to a church which grew strong
under threat
a door of opportunity to a new
partnership, to a sharing of
resources and of mutual help.

22-28 SEPTEMBER

Development in Nepal

Development projects are an important part of the work of the United Mission to Nepal. At Pokhara and Tansen training courses are provided for farmers and others. The various programmes include animal health improvement, horticulture and agronomy support, rural income creation, forestry motivation and water systems support.

The Institute of Technology and Industrial Development is based at Butwal. Here there are apprentice training programmes, several wood based and engineering industries and research and development in appropriate technology.

The Andhikhola Project is nearing completion and many workers have now moved to Jhimruk for work on a 12 megawatt hydro power project.

Such projects may seem a far cry from what we think as Christian mission, as Tim Lehane points out in his article this month, but in a poor and undeveloped country like Nepal such schemes show a real Christian concern for the quality of people's lives.

29 SEPTEMBER-5 OCTOBER

The Home Base

2 October is the 199th birthday of the BMS. We now prepare in earnest for the BiCentenary celebrations of next year.

199 years ago, a small group met in Kettering to form the BMS. They eventually sent Thomas and Carey to India but right from the beginning they recognised the need for strong support from home. So this week we pray for the BMS General Committee representing the English and Welsh Associations and the Baptist Union of Scotland. The General Committee has many questions before it at the moment. New opportunities for service in different parts of the world are being considered but they have to be looked at alongside the resources in personnel, prayer and finance which local British churches can provide.

Lord, we long
for changes at home
for new life in British churches
for growth and new members
just as we pray for the world-wide work of the Church.
Show us again
where we must begin
not in working for success in our plans
but in seeking first
Your Kingdom and
Your righteousness.

6-12 OCTOBER

India: Community Development

Carole Whitmee, who is Superintendent of the Naba Jyoti Girls' Hostel at Balangir in Orissa says that several of the girls have been successful in their school examinations. 'All five girls won awards for the Scripture examination and on Christian Endeavour Day the older girls took all the possible awards available!'

Carole says that the greatest need at the moment is for someone else to take over the responsibilities of the hostel and the sponsorship programme.

Christians in Orissa continue to be faced by hostile and militant Hindu groups.

Lord
some of the Christians in India
know what it means
to be opposed
by people who believe in other gods.
Some have been mocked
some have had their faith challenged
some have had their churches burnt to the ground
Yet they continue to witness to Your life
they still care and love
and offer much to those who need Your help.

13-19 OCTOBER

World Church

This week we remember the Church world-wide. We remember the way our partner churches are dealing with pain and opposition. We pray for an understanding of how we may work together as the different parts of Christ's body.

One world
is what You created
but men and women
have torn it apart
in the search
for riches and power and influence.

One world
is what You long for – die for
lovingly in Jesus
Who stretches wide His arms
to gather all to You.

One world
is why You made Your Church
to be Christ's body
living, working, dying
agents of Your healing and reconciliation.

MISSIONARY MOVEMENTS

ARRIVALS

Miss Joy Knapman
on 2 June from Colombo, Sri Lanka
Rev Stan Porter
on 2 June from São Paulo, Brazil
Mr Graham and Mrs Debbie Atkinson
on 5 June from Pokhara, Nepal
Miss Sue Headlam
on 12 June from Chandraghona, Bangladesh
Miss Christine Preston
on 14 June from Dhaka, Bangladesh
(Private visit)
Rev Derek and Mrs Joanna Punchard
on 14 June from Curitiba, Brazil
Rev John and Mrs Norma Clark
on 15 June from São Paulo, Brazil
Rev Robert and Mrs Catherine Atkins
on 20 June from Versailles, France
Rev David and Mrs Sue Jackson
on 23 June from Realeza, Brazil
Mrs Janet Claxton
on 28 June from Upoto, Zaire
Miss Bernie Olding
on 28 June from Kinshasa, Zaire
Mrs Maren Wilmott-Borberg
on 28 June from Kinshasa, Zaire
(Private visit)
Rev John and Mrs Sue Wilson
on 28 June from Bron, France
Mr Andrew and Mrs Linda Mason
on 29 June from Kathmandu, Nepal
Rev Paul and Mrs Debbie Holmes
on 30 June from São Bernado dos Campos, Brazil
(Mid first term holiday)
Mrs Mary Parsons
on 30 June from São Paulo, Brazil
(Private visit)

DEPARTURES

Miss Jacqui Wells
on 2 June to Mae Sariang, Thailand
Miss Brenda Earl
on 4 June to Pimu, Zaire
Dr Hugh and Mrs Freda Kennedy
on 6 June to IME Kimpese, Zaire
Rev Stan and Mrs Maureen Porter
on 9 June to São Paulo, Brazil
Miss Roz Williams
on 13 June to Yakusu, Zaire
Rev Lee and Mrs Evelyn Messeder
on 15 June to Campo Grande, Brazil
Miss Pan Bryan
on 18 June to Kisangani, Zaire

ACKNOWLEDGEMENTS

LEGACIES

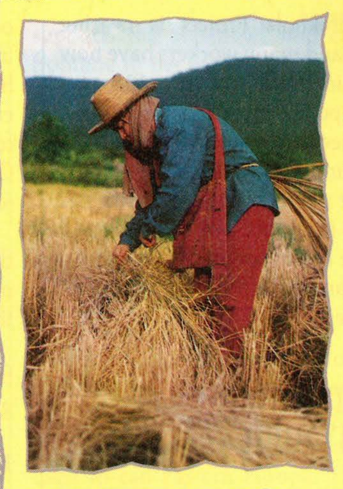
Raymond Holmes	2,000.00
Elsie Williams	250.00
Mrs Lilian Elizabeth Pipe	316.07
Gertrude Emily Tresidder	200.00
Violet Doris Young	500.00
F H Culverhouse	724.65
Mrs. Florence Gertrude Nurse	1,000.00
Miss E B N Lindsay	20,190.67
Mrs N F Suter	200.00
Joyce Pauline Bird	2,464.11
Annie Thomson Glen	100.00
Miss Beatrice Boyce	196.24
Mr Ken Lawrence	200.00
R W Rutland	1,183.56
Margaret Victoria Bamford	7,000.00
Mrs Eunice Ann Davies	1,000.00
Margaret Victoria Bamford	14,000.00
Margaret Victoria Bamford	9,000.00
John Percy Dolling	100.00
Joan Catherine Isted	625.00
Mrs Ella D Morgan	100,000.00

GENERAL WORK

Swindon: £5.00; Anon: £10.00; Anon: £10.00; Didcot: £20.00; FAE Aberdeen: £20.00; Anon: £50.00; Anon: £50.00; via Ian Thomas: £50.00; Charities Trust: £9.50; via Lesley Gregory: £20.00; Cardiff: £50.00; Anon: £225.00; Anon: £10.00; Anon: £30.00; Swansea: £20.00; Anon: £50.00; Saffron Walden: £200.00; Lancaster: £79.40; Lancaster: £200.00; Lancaster: £5.00; Lancaster: £5.00; Knitting for BMS: £20.00; Anon for 'Lucy': £60.00.

AFTER THE STORM

– a new resource for Harvest –



AFTER THE STORM is a comprehensive resource pack looking at harvest. Through worship material, games, an audio-visual meditation, children's talk – complete with OHP acetates – and more, your whole church family can explore world mission through rural development around the world.

Through the BMS/Operation Agri *Joint Harvest Appeal* you can support BMS rural development work – and this pack will help your whole church family to grapple with the issues.

AFTER THE STORM costs £5.00 per pack. Please make cheques payable to BMS.

Yes please!
I would like an AFTER THE STORM harvest pack.

Name ....

Address ....

....

.... **Post Code** ....

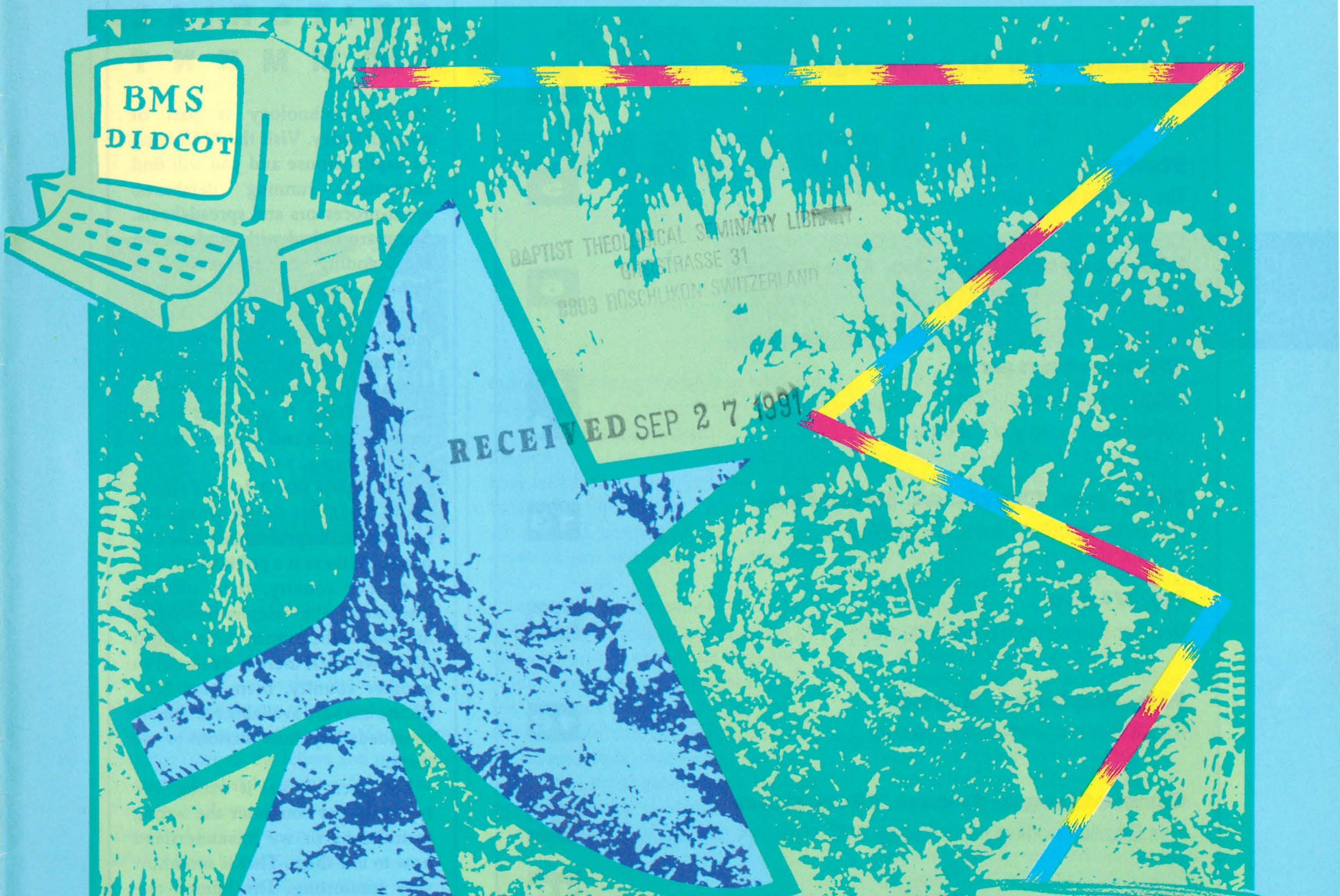
Home Church ....

I enclose £ ....

Please return this slip and cheque to:

Baptist Missionary Society
PO Box 49, 129 Broadway
Didcot, Oxon OX11 8XA

MISSIONARY Herald



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'LASERS IN THE JUNGLE' – SCHOOL FOR BLIND GIRLS, BANGLADESH – ITALY

NEW BRAZILIAN CHURCH – GUYANA – BICENTENARY – NEWS & VIEWS – PROBING MISSION

SEPTEMBER 1991
PRICE 25p

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The BMS shares with partner churches in:

Angola
Bangladesh
Belgium
Brazil
El Salvador
France
India
Jamaica
Nepal
Nicaragua
Sri Lanka
Thailand
Trinidad
Zaire

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MISSIONARY Herald

EDITORIAL COMMENT

Modern technology is part of mission today. Visit the BMS wing of Baptist House and you will find computers running databases, word-processors and spreadsheets. Some are linked with modems for the sending of typesetting to printers, email (electronic mail) to Africa or telexes to Asia. The fax machine orders tickets for missionary flights or receives urgent messages from places like Bangladesh or Brazil. It is all part of the modern world and it is very good, when it works.

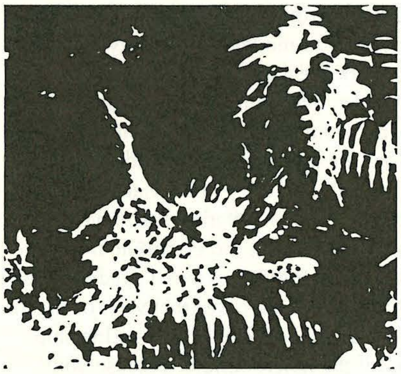
We confess that it doesn't always work. Machines do go wrong but more often the problem is caused by people. If there is a political crisis in a partner country, then officials disconnect the telephone system and isolate the country from the rest of the world. If there is a disaster in another country, then what telephone lines are available are usually overloaded by those anxious to use them.

But often we get it wrong. We type into the computer the wrong instructions or we misunderstand how to use them. That is somehow very comforting. The human element is still important. The machines have not yet taken over in mission because mission is about people. It is about our loving Father God reaching out to human beings through Jesus Christ. It is about people sharing that good news with other men and women. It is about Christian disciples showing the love of God in action through their lives.

That is why a large part of BMS investment is in people, whether they are those God has called out of our British churches and congregations to serve overseas or whether they are Christians in our partner churches who need our support to get on with the job of mission where they are.

'Lasers in the Jungle'

by Richard Hoskins, Secretary for Missionary Affairs in Kinshasa, Zaire.



THREE TIMES A week at the dead of night the computer in the Missionary Affairs office in Kinshasa, Zaire, wakes itself up. Quick-fire electronic pulse signals start flashing between London and Zaire. Two minutes later all the letters and messages from the Baptist Missionary Society to the Baptist Community of the River Zaire and vice-versa (including this article) have been exchanged.

This is electronic mail, passing through the standard telephone satellite network; linking the world.

A friend wrote to us recently, and because she is a friend she was able to express underlying thoughts in a helpful way.

'. . . a very "up to date" missionary. . . no more pith helmets, knee length shorts and Earl Grey tea in the jungle.' She went on, 'It's good to see the BMS keeping up with developments and using them effectively for God's work.'

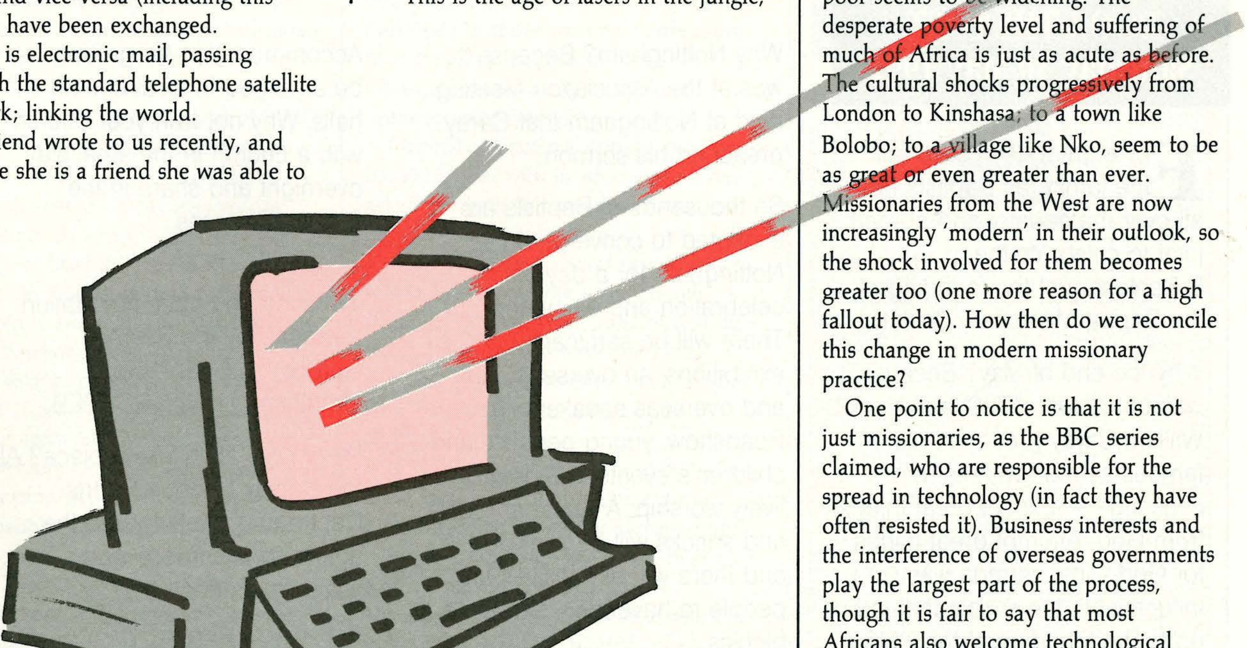
Behind all this lie some of the most fundamental questions and revisions of missionary work ever made since the modern missionary movement began. For how does this relate to a typical elder in an African village? What is the relationship today between modern technology, development work and the typically poor less-developed world?

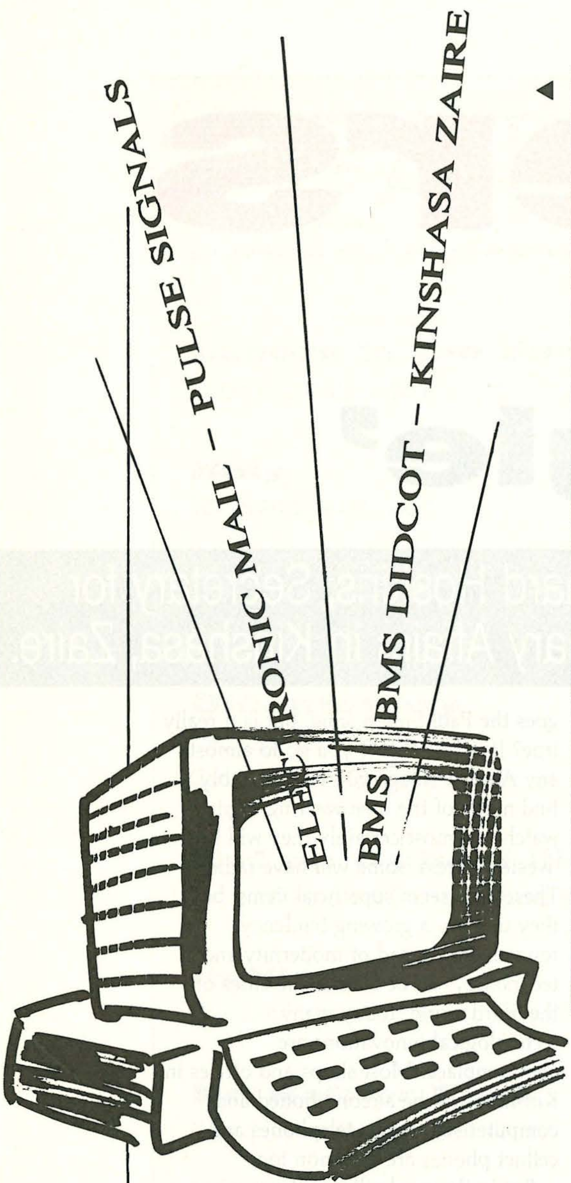
'This is the age of lasers in the jungle,' goes the Paul Simon song, but is it really true? It is true that if you go to almost any African village you will probably find many of the men wearing digital watches, almost certainly they will be in 'western' dress, some will have radios. These may seem superficial items, but they underly a growing tendency towards the spread of modernity and technology. To be sure in the cities of the 'third world' today many technological innovations are commonplace. Most shops and offices in Kinshasa will be airconditioned and computerised. Faxes, telephones and cellnet phones are common too.

But in the rural villages the gap in many ways between the rich and the poor seems to be widening. The desperate poverty level and suffering of much of Africa is just as acute as before. The cultural shocks progressively from London to Kinshasa; to a town like Bolobo; to a village like Nko, seem to be as great or even greater than ever. Missionaries from the West are now increasingly 'modern' in their outlook, so the shock involved for them becomes greater too (one more reason for a high fallout today). How then do we reconcile this change in modern missionary practice?

One point to notice is that it is not just missionaries, as the BBC series claimed, who are responsible for the spread in technology (in fact they have often resisted it). Business interests and the interference of overseas governments play the largest part of the process, though it is fair to say that most Africans also welcome technological innovations.

▶

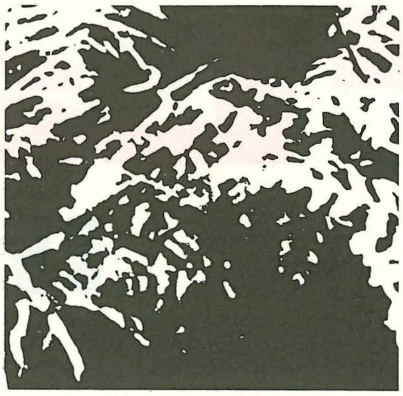




Another point to note is that Africans are now perfectly capable of doing most of the jobs formerly done by missionaries, so there is undoubtedly less need for missionaries.

But the main point remains the approach to modern mission. In the old pioneer days the missionary role was clear. We preached and lived for Jesus Christ, and the aim was to tell the good news of salvation to all to whom we went. Today in much of sub-Saharan Africa, apart from pockets, that role was long ago finished. The national Churches have grown strong in themselves, and now they too are looking to missionary work overseas. Partnership is the goal of modern mission, and the 'real missionary' is no longer the one evangelising in pith helmet, but the one who dares to practice partnership. But as a goal it is much more diffuse and elusive to attain. Fine as a theory, its practice remains hard.

There are those who would like to retain the old way, for it is ultimately much less threatening. These are those who use the technology we have described to impose on others, often through mass campaigns, an understanding of Christianity that belongs to an age gone by. It is far easier to go out and preach than to go and listen. For to listen is to have your own understanding of God challenged by people who see through your cultural mask.



But for those of us committed to the task of partnership in practice, we take the tools of modern technology and offer to work them together. There is a crying need for development work today in parts of rural Africa, which should spring from the love and understanding of the local culture, to try to alleviate some of the misery and suffering that poverty here has brought. So electronic mail, as with any other tool, from a spade to the Bible, can be used destructively, or it can be shared positively in true partnership. But if the latter: beware, because your own insecurities may be painfully exposed. ☐

BOOK THE DATE
Saturday 30 May 1992

For a great day out for all the family, as Baptists from all over the country and abroad joint to celebrate the BiCentenary of the founding of the Baptist Missionary Society.

Why the end of May? Because it was on 31 May 1792 that William Carey preached his famous sermon with its twin challenge – 'Expect great things from God: Attempt great things for God.' That sermon was influential in the events that led up to the founding of the BMS.

Why Nottingham? Because it was at the Association Meeting held at Nottingham that Carey preached his sermon.

So thousands of Baptists are expected to converge on Nottingham for a day of celebration and enjoyment. There will be seminars, exhibitions, an overseas choir and overseas speakers, the Roadshow, young people's and children's events, videos and lively worship. A range of meals and snacks will be provided, and there will be facilities for people to have their own picnics.

Accommodation for groups can be arranged in local church halls. Why not twin your church with a church in the area, stay overnight and share in the Sunday Services.

Twinning and accommodation arranged by the Rev A V Ruddle, 13 Croft Drive, Grantham, Lincs NG31 9EB.

Where will all this take place? At the Harvey Hadden Sports Centre and Stadium and the adjoining Glenbrook and Glaisdale Schools.

SEE YOU THERE!

Can we Find People to Work in Italy?

asks BMS Overseas Secretary, Angus MacNeill.

IS IT THE same or is it different? I kept asking myself the question when I visited Italy in early July to follow up our decision to recruit pastors for work with the Union of Evangelical Christian Baptists of Italy.

As far as I can judge, the answer to both parts of the question is 'yes'. As a relatively near neighbour within Western Europe there is much in Italy that is similar to Britain. Shops are well stocked. The streets of Rome and Turin are congested with traffic. The trains pass through stations that might be anywhere in Britain, except that the step down from train to platform is greater. The trappings and gadgets of pop culture are everywhere. The tinny music of a neighbour's 'walkman' grates on the ear, as always. The summertime rush for the beaches goes on. At one level, Italy is a slight variation on the theme of Britain

But before Italians and seasonal British holiday-makers to Italy reach for their writing paper to address a sharp letter to the Editor, I hasten to add that Italy is not at all like Britain. There is the language for one thing. There are those hill-top towns and villages with their continuous history going back to Roman times. There is the heat of summer with meals eaten out-of-doors and streets filled with people once the cool of evening has come. There is special honour done to 'pasta' and genuine 'pizza'. The list is a long one. Italy is certainly not Britain.

Surely, at least Italy is deeply religious and Christian, what with the Vatican ensconced in the centre of Rome and all those Churches at every turn of the road? The answer to that assertion is – 'I doubt it.' Certainly the Church buildings are there, from the modern 'with-it' style of architecture to the gloomy, sepulchral interiors of musty smelling cathedrals.

The people who frequent these buildings are there as well to a certain extent. There is a strong traditionalism and adherence to the Roman Catholic Church, as part of the special cultural scene of Italy. There are those who have had this traditional and often nominal allegiance to the Church renewed and revived by the charismatic movement or the drive for greater social concern or the need to study again the essentials of the Faith in groups and retreats.

But, allowing for all these people whatever the nature of their religious experience may be, there is a very large number of Italians who are basically secular in outlook and for whom Christianity in whatever form is irrelevant other than as a cultural relic.

On the train journey from Rome to Turin, I had a travelling companion – he of the tinny walkman music, in fact – who described himself as an atheistic anthropologist with a connoisseur interest in single malt Scottish Whisky from the Island of Islay. Allowing for the idiosyncrasy of both his profession and leisure interest, he represented the secularised non-believers so common in all parts of Western Europe. He and others like him present Christians in Italy with an evangelistic challenge, even as his concerns for society as a whole need to be met by an equally active and informed Christian concern. Add in the multitude of those who give little more than a nod in the direction of Christianity and the task takes on immense proportions.

Our natural partner in Italy, the Italian Baptist Union with its 85 churches, has asked our help to meet this challenge. Can we find people, they say, who will be able to fill the pastoral placements within the developing local Church situation? So far, at the time of writing, we still wait to hear from men and women, either as 'couples' or as 'singles' who are prepared to accept this challenge.

Will it be a matter of doing the same thing in a different environment or different things in similar surroundings?

I would hope that it will not be too long before this question can be answered by BMS personnel at work in Italy with our Italian Baptist colleagues. □

NEEDED FOR NICARAGUA IN 1992

A Co-ordinator for Theological Education by Extension.

The person appointed will be responsible for facilitating the development of five extension centres in Ocotal, Rivas, San Rafael del Sur, Jinotega and Managua.

Specific goals are: to create a central office to carry on the academic control of each centre; to look out the possibility of opening up further extension courses in other areas; promotional work amongst the churches to encourage more students.

The Co-ordinator will have a base at the Baptist Seminary buildings in Managua.

It is envisaged that this will be at least a three year appointment.

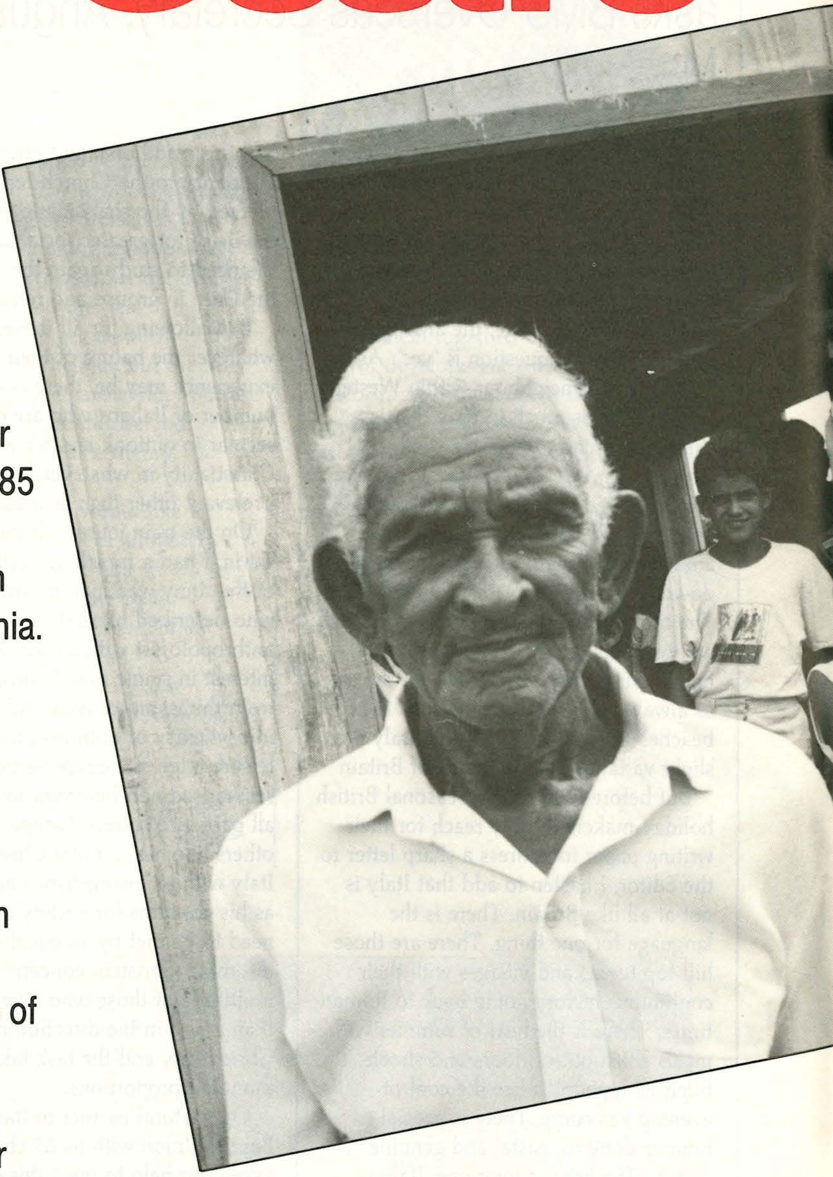
STAMP BUREAU

This year the BMS Stamp Bureau hopes to add £5,000 to BMS funds by disposing of stamps, coins and postcards donated to the Society.

If you are interested in either purchasing or donating, please contact Richard Camp, 3 Barnfield Crescent, Wellington, Telford TF1 2ES (0952 247783).

Machadinho Do Oestre

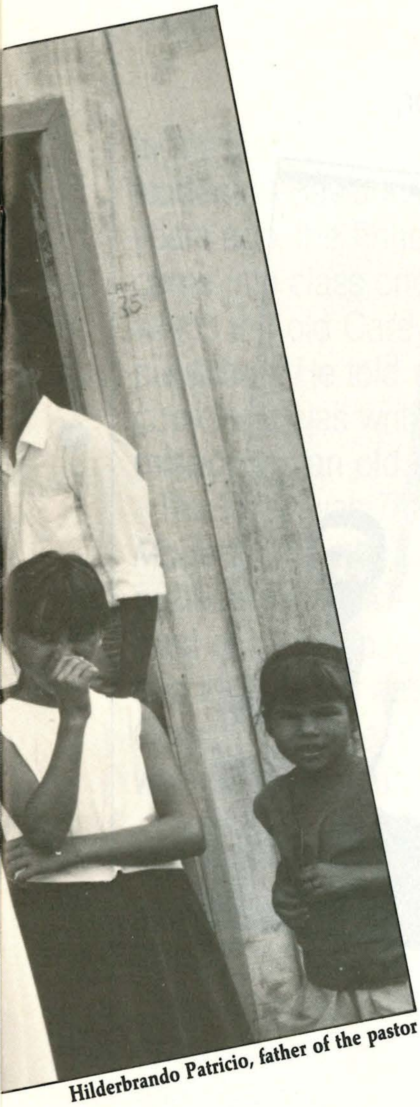
Vince MacDougall visits a new church in Brazil which hopes to be self-supporting within four years.



The government project at the Machadinho river was set up in 1985 to develop the untamed western region of Rondônia. 20,000 people, 4,000 families, accepted the challenge to subdue the Amazon and gain free title to one square kilometre of land. The land hungry arrivals were mostly poor people beginning a new life based upon the opportunity of free land. They cut the forest with an axe, clear enough to plant rice and beans to survive on, then cleared more land to plant value crops which they can sell and hopefully better their lives.

Amongst the arrivals were some Baptists who preached about new life in Christ beginning their work in the house of a Pentecostal friend then moving to the kitchen of a founder member.

During the six years the village of Machadinho, which is the centre of the

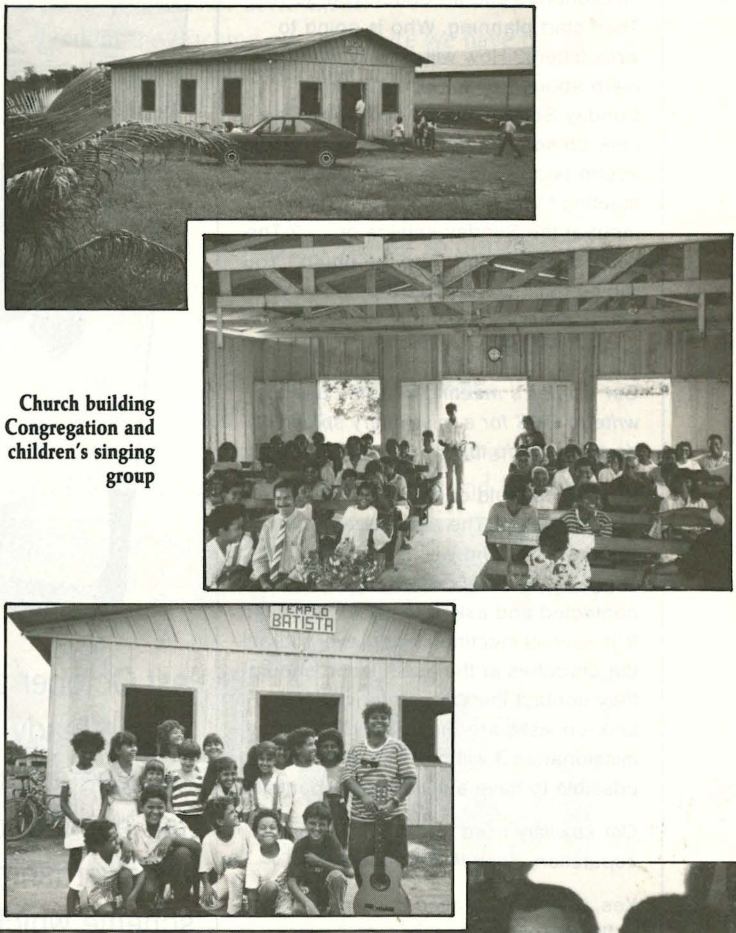


Hilderbrando Patricio, father of the pastor

project, has grown into a small town with 3,000 inhabitants. The Church has grown with the town through the efforts of its lay workers and has arrived at the place where it needs a Pastor.

In 1988 the local authorities gave them free land in the centre of town and they quickly built a wooden temple where today 65 members meet for worship. These members are poor, dirt farmers or low paid government employees and don't have the financial power to support a Pastor.

On receiving an appeal from the state convention the BMS has granted the Church at Machadinho ▶



Church building Congregation and children's singing group

World MISSION Link

We have a Link-up, we know who it is and where they are working – now what happens? Also we'd like a photograph of them.

First – start writing to your Link-up missionaries and introduce yourselves. Then start planning. Who is going to write letters? How will church members learn about the Link-up? Would a Sunday School project be good? Or a Link-up series at the women's meeting, young people's group or mid-week meeting? What about some regular input at the Sunday service or. . . ? The ball's in your court. And the photo? You will be getting a coloured photo of your Link-up missionaries that can go on notice boards.

Our women's meeting say they used to write to BMS for a missionary speaker, do they still do this?

No. They should contact your BMS representative. The reps have a speakers' list and will be able to suggest names of people who can be contacted and asked to speak. Only if it is a special meeting like an event for all the churches in the association should they contact the WML organiser. As Link-up visits are the priority for missionaries it will not always be possible to have a missionary speaker.

Our auxiliary used to have an Autumn deputation, does that stop with WML?

Yes, in that deputation is no more. No, in that we hope auxiliaries will continue to organise world mission events. How these events are organised is different. The auxiliary is now responsible for all the planning and the booking of speakers. Your BMS representative has the WML Speakers' list (people, resident in the UK, able to visit churches and speak about world mission) and will be able to suggest names of speakers you can contact. Your representative is also happy to talk about events and give help and advice. □

support for a Pastor. Pastor Jair Patriçio, his wife Ann Maria and their four children, Flavio, Fabio, Farly and Fãnia, arrived last October and have already made an impact. Pastor Jair has introduced a stewardship scheme which will allow the Church to become self supporting within the next four years. The BMS support is a full salary this year reducing by 25 per cent over the next three years. The Baptist Church at Machadinho now has its own Pastor, a very strategic position in the town, a keen membership growing through house meetings, preaching points, Sunday school and because of BMS help through Pastoral care and teaching. In Machadinho Do Oestre BMS money is being well spent. □

Pastor Jair with his family

Confucius had a Word for it — 'Jen'

In my first year as a young missionary student at Rawdon Baptist College 43 years ago, the Principal, Dr L H Marshall, came into class one day with a book which the old Carey Press had just published. He told us we should all get a copy for it was written by a very fine missionary, an old student of the college.

The book was *The living Christ in Modern China* by George Young, published in 1947. The Principal then read out a few pages of the book which told the story of a conversation between George Young and his language teacher who was a Confucian scholar.

I never met George Young but I did buy his book and it is still on my shelves for it inspired and encouraged me a great deal in my own early years as a missionary.

When I read of his death earlier this year, I gave thanks for his life and work and his book.

George Young went to China as a Baptist Missionary in 1924. This is the story of his conversations with his language teacher taken from his book, *The Living Christ in Modern China.*

Jim Grenfell

WE READ EACH day a portion of the *Gospel of St Luke.*

When we came to the teaching of Jesus he became interested.

'Was Jesus a teacher then?'

That seemed to raise the Master in his estimation. He began to compare Jesus the Teacher with Confucius the Teacher and showed me how superior Confucius was. He said that much of this teaching of Jesus had been propagated by Confucius 500 years before Jesus and this proved that the teaching of the latter was not original.

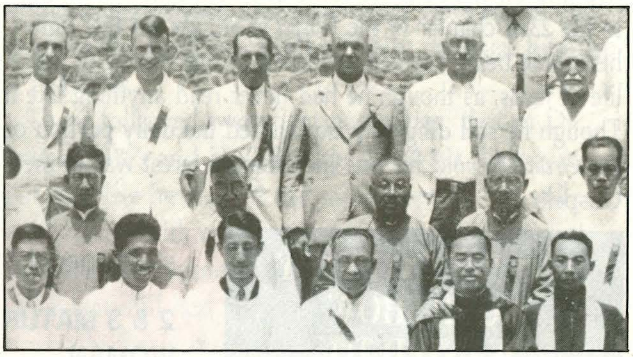
'For instance,' he exclaimed, 'look at this "Golden Rule". Here it is in Confucius' teaching,' and he read it to me in its negative form. 'What you do not desire others to do to you, do not do to them.'

'Look at the teaching on Love, here we have the same in the Classics: Confucius called it *Jen.*'

He continued to take up the virtues enunciated by Jesus – humility, sincerity and courage – and cleverly found me the chapter and verse in their counterpart in the Confucian Classics.

It distressed me to hear my Master so disparaged. I tried to argue with him about the ethics of Jesus and those of Confucius, but I failed to move him. I could not speak Chinese, at least not the classic language he was using. He easily won the argument. He rose triumphantly, bowed and left.

I felt bitterly discouraged that evening. In an argument with the Confucian scholar about Christ and Confucius I had failed hopelessly to defend my Master. Not only that, I had come up against the force which had been the might and pride of China for 2,000 years and which was still firmly entrenched in the minds of China's scholars. Confucius was the strongest rival that Christ had to meet at this time and Shensi had many such men who believed in his teaching and prided themselves on an orderly and conventionally good life.



What could I do against such a mighty opponent? The Gospel that I had come to China to preach seemed foolish in comparison with the wisdom of China's sages. A feeling of inadequacy and hopelessness came over me. ▶

◀ I wished I had gone to Congo! I wished I had been better educated! I wished I had given more time to the study of comparative religion!

These heart-searchings made me seek the presence of my Master earnestly. Confidence returned to my soul with the assurance that all was well and with the command to pray in faith for Mr Lu. That was one thing I could do, even though I could not argue with him or preach to him.

From that time I prayed day and night and wrestled with God for the salvation of this able scholar whom I loved and respected and with whom I longed to share the riches of Christ. I enlisted my prayer-partners in the homeland to pray that the Holy Spirit would open this man's eyes to the glory of the Divine Son. I began to see him with the eyes of Christ, to love him with the love of Christ, and to pray him into the life of Christ. And unmistakably the Holy Spirit began to work.

It was fascinating to see the change that came over this man's mind. Scorn and criticism vanished. Genuine interest was awakened in the Gospel story which he was reading. The story of the Prodigal Son really moved him. There was nothing in the Classics like that simple yet profound story.

He said, 'I have always believed in God, but I did not know God was like that.' A loving Heavenly Father who yearned for His prodigal sons and who freely forgave them when they returned – this was a wonderful new idea of God which gripped his mind.

After several months of slow and careful study of these two and other books we came one memorable morning to the 23rd chapter of the *Gospel of St Luke.* At this time his whole being seemed absorbed in this record of the life of Jesus, as though he had never read anything like it. Though he still diligently expounded the daily portion of the *Great Learning,* his one increasing interest was in the Gospel.

He was unusually quiet one morning as I read after him verse by verse in Chinese the story of the crucifixion of our Lord. He seemed to come under the spell of the Cross. After we had read the 34th verse, 'Father, forgive them; for they know not what they do,' he stopped and turned his earnest face to me and asked, 'Why did Jesus die like this?

'He died for me?' he asked.

'Yes,' I said, 'He died for you.'

Mr Lu then did a most unusual and most un-Chinese thing. He wept. His brow was knit in pain as tears rolled down his cheeks. Then, quietly wrapping his books in his blue cloth, he rose and went home. As he went out of the door I heard him muttering, 'He died for me. He died for me.'

Next morning Mr Lu came as usual to teach me Chinese. But something had happened. There was a new light in his eyes and a new joy on his face.

'Pastor Young, I have become a disciple of Jesus,' he said. □

The Rev George Young, who died on 20 March 1991 at the age of 92, was a man of vibrant faith. He was famous as a dynamic preacher and yet remained a humble friendly man. His experiences as a BMS missionary in China from 1924 were recorded in The Living Christ in Modern China.

After the Japanese invasion of China he came home with his wife and family to Edinburgh and became a member of Bristo Baptist Church. George returned to China until finally Communist pressure forced him to leave. He served 27 years in China. There followed a 16 year ministry at Adelaide Place, Glasgow. That ministry and his return visit to China are recorded in The Fish or the Dragon. *Neither of his books centres on his own work but on the Christ he served so faithfully. He remained a vigorous evangelist throughout his long active life, never wavering in urging others to a more effective Christian witness.* □

BMS BI-CENTENARY ROAD SHOW WANTED TO COMPLETE TEAM

1 TECHNICAL DIRECTOR

A person with audio-visual and lighting skills:

- to be responsible for designing and operating lighting effects
- to be responsible for compiling from given resources and operating slide/speech/music effects.

2 & 3 MATURE MAN AND WOMAN

(Married couple or two single people):

- to have pastoral oversight of the team
- to drive the team from venue to venue
- to take small cameo roles in the show
- to assist the technical director during each performance.

All applicants need to be able to give their time from January to October and to be able to exist on pocket money with all incurred expenses, board and lodging found.

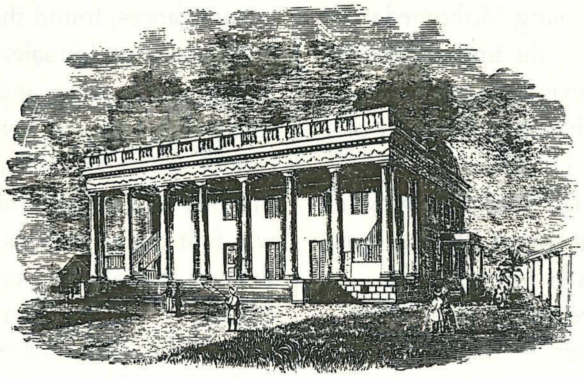
For further details and applications write or phone Elizabeth Webb, 21 Gerand Road, Harrow, HA1 2ND. Telephone 081-909 3274.

The History of the Lall Bazar Baptist Church

the First Baptist Church in Calcutta, c1800-1908

Continuing the article begun in March

by Jan Kendall



Repairs to the building

Upon resigning John Sale suggested to the church that John Robinson, the son of the former pastor, William Robinson, might be willing to take charge. John Robinson, also the Bengali translator to the Government of Bengal, agreed. In the period of his oversight many repairs were made to the church building. The roof had seen many changes; from the beginning when, it is reported that the congregation had to sit with umbrellas up when it rained, to a gable roof, and then a zinc roof – the noise from which was so loud when it rained heavily that the preacher could not be heard – which blew off in the cyclone in October 1864 and following this a concrete roof.

A new vestry room, lecture room, passage and a pastor's bathroom were added at this time. The pulpit too was replaced. The first pulpit had had to be pulled down in the 1840s because it was unsafe, and this had been replaced by one that does not seem to have been much better. A certain Thomas Evans, a sailor, who preached in it, said it reminded him of being at the masthead, as it shook so much!

In 1874 this pulpit too was replaced. And also, although previously, the church members had decided against having a harmonium, in 1861, they reversed this decision. From as early as 1872 John Robinson found his other duties prevented him giving as much time to the work of the church as he would have wished, and co-pastors were appointed, to share the load. In 1876 he finally resigned because of ill health.

There followed two short pastorates: that of Dr Rouse (1877) and H G Blackie (1877-79). This was just past the heyday of the sailing vessel, but still many ships with many sailors on board docked at Calcutta port, sometimes for many weeks at a time. Lall Bazar still had a bad reputation. The ladies especially threw themselves into the 'grog-shop work', distributing tracts, singing, with prayers and personal appeals. The chapel held Bible classes and tea-meetings for the sailors, at which many became believers. At one church meeting an account was given of how four men from the ship *Alice Ritson* had applied to be baptised. The Captain of the ship gave the meeting an account of some of the work going on aboard his ship; for the last seven years he had held daily worship on board and 'with regard to the men who wished to be baptised he had every reason to believe that they were children of God, and he had found a very marked change in their behaviour'. ▶

George Hook, the Church's longest serving pastor

In 1880 George Hook was appointed pastor, a position which he held for over 40 years. An adjoining property 19 Zig Zag Lane was bought for a manse, so that the pastor no longer had to live in cramped rented accommodation. Outreach work still continued, with open-air services on Sunday and Friday evenings. It is said in 1885 over 1,000 people heard the word preached every week, and 1,200 tracts were given away each time. The minutes of the church meetings record several conversions: 'Towards the end of March, a young Mohomedan stepped in as he was passing . . ., the impressions then received leading him to come the next time. From this service he felt more than ever his need of Jesus, and decided to become a Christian. . . . A missionary mentioned that he had been preaching a little while before at a mela (fair) about 40 miles from Barisal, and a Babu (Hindu) spoke to him at the close about his message and seemed in an anxious state. On questioning him further . . . he had first heard the Gospel at these open-air services at our gate.' Also there was 'a young Jew who has attended these meetings and expressed a wish to become a Christian. As he reads Hebrew he has been furnished with a tract in that language, and has been supplied with a New Testament in English'. Other forms of outreach also took place including cottage meetings, run by a Miss Bush mainly for West Indians, food and clothing distribution to the poor, a mutual improvement society for young men over 15 years old, and also work with soldiers.

During George Hook's pastorate glass was fitted in all the windows – previously there had only been shutters (which was inconvenient in the rainy season), and gas pipes were laid to light the chapel. Later in 1906 gas gave way to electricity, though this was rather temperamental. Once the Pastor had to baptise three candidates in the dark as the lights went out just as they had gone into the water! An American organ was also purchased to replace the harmonium.

Schools work

Finally a word must be said about the schools work throughout this period. As early as 1809 a letter was received by the church from Birmingham, England about charity schools work in that town, and it was thought a good idea to do a similar work in Calcutta. To begin with they raised their own funds for what was intended as a school 'for children of poor nominal Christians who were steeped in ignorance and sin', but latterly the Government also gave a grant to the cause.

One of the school's headmasters, Mr Owen Leonard, reported that: 'Thomas Chance, a lad about 12 years old, was placed with me. Captain Williams in one of his trading voyages had occasion to touch on the coast of Sumatra, where, one day, he observed three boys confined in a kind of wooden cage, cooped up like hogs, and enquiring into their circumstances, found they were fattening for the knife and were for sale. Captain Williams instantly bargained for them, and for 150 dollars carried them safely to his ship. Whether the other two died I cannot say, but Captain Williams wished to train up this boy and brought him to our school. When he was first placed with us we found it exceedingly difficult to make him understand the most simple things. . . . However I am happy to inform you he has since surmounted these obstacles. . . . He lately took a great liking to writing . . . and begins likewise to read and pronounce clearly. . . . This poor savage boy in the few months he has been in the school has so far advanced as to read the New Testament fluently, and to write a legible hand.'

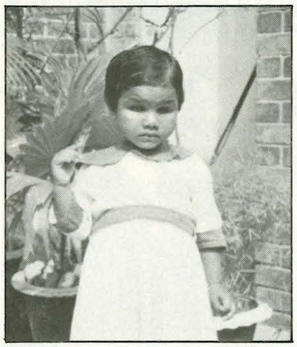
The school continued to serve its purpose until 1888 when it was closed from lack of funds. Although some missionaries were criticised for diverting their time and energies to this work instead of preaching to the natives, many boys and girls grew up and became members of the Lall Bazar church, which, surely marks it as a worthwhile enterprise. Many children passed through this school, and benefited greatly by their education.

And so the work of Lall Bazar church (renamed the Carey Baptist Chapel in 1908) continues to this day. During the Second World War it attracted a lot of servicemen; and the 1950s and 60s are reckoned as one of the best periods of the church's history, when it was very well attended by Bengalis, Anglo-Indians and westerners. At this time it was closely linked to the Calcutta Baptist College which was an American project. Although the church is never so much the building as the people who meet within its walls, Lall Bazar has withstood so much over the last 190 years and has held a special place in many people's hearts. □

Not an Optical Illusion

To be visually handicapped in a two-thirds world country might seem to us to be a terrible existence, and to be female as well, a fate worse than death.

But for the 82 girls and young women who live at the Baptist Sangha School for Blind Girls in Dhaka, they have found hope and a future.

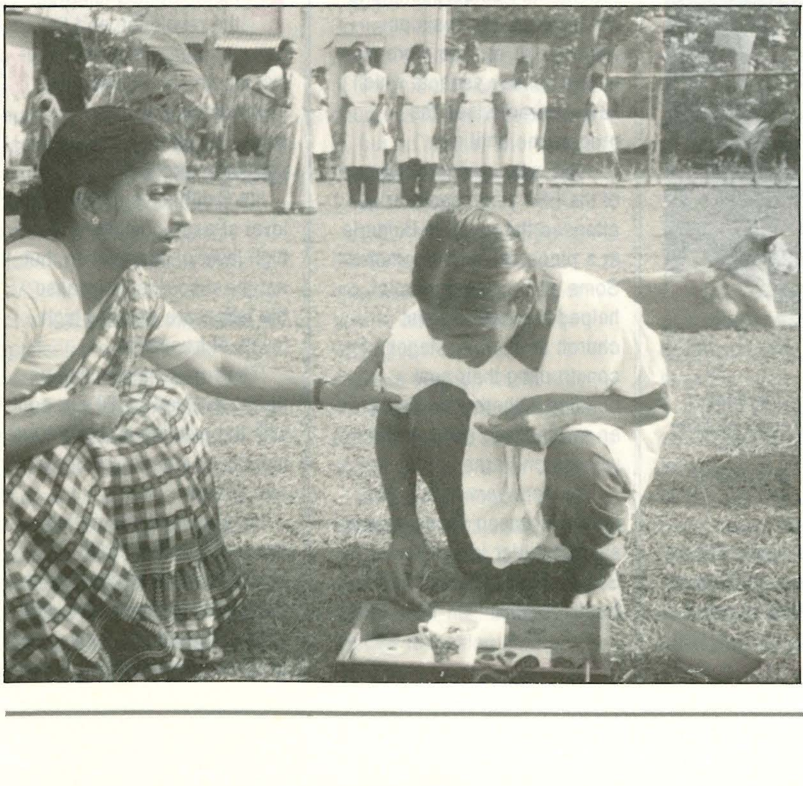


The youngest and newest girl in the school

From kindergarten upwards the girls learn cooking, sewing, weaving, carpet making and music as well as academic subjects. Older ones are encouraged to attend the local secondary school for sighted girls, and three are working for their BA degrees at college. Other girls are there purely for vocational training – knitting and making carpets, Janata bags and cane and bamboo furniture, with a view to exporting some of these products. In previous years carpets have been sold to England and New Zealand, and Janata bags to Bangladesh.

There are treats and outings too: a visit by bus to the National Park in Gajipur District, 40 kilometres away, a visit to a zoo, attending a tea party at the house of the former President of Bangladesh, the annual Christmas party and Sports Day.

Both the BMS and the Christoffel Blinden Mission support this work, and in particular the BMS gives financial help to the work of a braille press at the school – a work which benefits not only the girls and the school, but further afield as braille text books printed here are sent to five government schools for blind boys in Bangladesh, and to 700 blind students attending integrated schools. □



Above right: Preparing text on Perkins braille machines

Left: Memory test

VISITORS

The BMS welcomed several visitors to its summer committee in Newport, Gwent.

Roy Jenkins, president of the Baptist Union of Great Britain, thanked the committee for making his visit to Central America, earlier in the year, possible.

'It will inform my ministry for many years to come and it will certainly inform all my presidential travels,' he said.

'We left El Salvador with three dominant impressions. One was of poverty greater than we had ever before encountered. We had never before been in a developing country and the culture shock was very real.

'Of the very great fear of the military and their forced recruitment campaigns and the continuing of death squads.

'And of the great courage of many Christians and others who continue to stand by and work for the poorest despite continual harassment and constant danger.

'In both El Salvador and Nicaragua it was clear that the links with the BMS are greatly valued. David and Rachel Mee's ministry is an important one.'

Zaire was represented at the General Committee by Pastor Koli, President of the Baptist Community of the River Zaire, and Mr Iyeti, the Education Coordinator for the Bandundu region.

They both spoke of the poverty and the economic and political problems of their country and of the links with the BMS.

'We thank you for your prayers and we are also praying for you,' said Pastor Koli. 'We are grateful for all that you do for the church in Zaire.'

He said that he would like to see more missionaries in Zaire because 'the harvest is great'.

Some of the Jamaica Six who gave a lively presentation of their six months' 28:19 experience in Jamaica

Mr Iyeti, Education Coordinator for the Bandundu Region of Zaire Pastor Koli, President of the Baptist Community of the River Zaire.

EBF YOUTH CAMP

After a successful European Baptist Federation youth camp, held in Bulgaria this year, plans are going ahead for the next camp to be held in the UK next July.

'The first five days will be spent in Derbyshire for training, after which the group will divide up and move to churches in Scotland, England and Wales for evangelism and mission as well as for practical tasks,' reports BMS Young People's Secretary, John Passmore.

'The 1992 EBF Youth Camp will tie in with the BMS BiCentenary celebrations and will have an emphasis on witness and service more than on the holiday aspects which have characterised the programme until now.'

John, who is Vice-chairman of the EBF youth secretaries, attended the camp in Bulgaria at a place called Cernomoretz. Some of the young people helped the local Baptist church in the final stages of constructing their new building. Others took part in an evangelistic service and in witness on Varna beach.

'We were very happy with these European young people,' said Boshidar Igoff, General Secretary of the Bulgarian Baptist Union.

DIALOGUE

Six former BMS missionaries were amongst those present at a working weekend organised by the Joppa Group recently.

The participants shared their experiences of meeting people of other faiths and cultures and these stories will be used in a booklet exploring dialogue as a means of evangelism. In this context, 'dialogue' means the whole process of getting to know, and respect, and work alongside other people, as well as listening to them and trying to understand what they believe. This gives us the opportunity and the right to share our faith with them.

'The booklet promises to provide some interesting material for discussion in those Baptist churches for whom mission to people of other faiths is not only around the world but also very much on their own doorstep,' said Barbara Bond, one of the participants.

A CANDLE EACH

Fifteen months following the revolution and the dawn of democracy and after two months of elected government, Nepal is struggling with severe economic problems.

Ian Smith says that 'a high level of need combined with a high level of expectation, but not the resources to realise the latter, are causing high levels of frustration.

'The rupee has recently been devalued by 20 per cent; with the existing massive trade imbalance prices are likely to rise further.'

Ian says that it is not all doom and gloom. 'With hindsight it's now possible to see just how oppressive and destructive the old regime was in reinforcing the fatalism and hopelessness which was so common. It's as if a dark cloud has been lifted from the land. For the first time people are beginning to see what the real situation really is.'

Ian quotes a Nepali colleague: 'It is like people being led around in a dark cave, the light of a single candle held by their leader illuminating the parts of the cave he condescended to show them. Now each person has been given their own candle, the cave is bright, and many hidden treasures are now appearing as people explore its nooks and crannies themselves.'

Concerning the church, Ian speaks of a village where 200 people have become Christians. 'A youth worker has visited the village and spent three days with the local people. He helped them establish a church.'

FITTING IMAGE

The Fitting Images competition was launched at the Baptist Assembly in April. The idea was to find two dynamic young people to be the presenters for a new young people's video in connection with the BMS Bicentenary. There was a lot of interest and out of the 40 applications ten people were eventually short-listed.

The ten were invited to spend a day at the Capital Television studio, Wandsworth. They did some warm-up exercises, straight talking to camera, prepared dialogue and semi-prepared interviews.

It was very difficult to pick just two from this group of very talented young people. In the end, we chose Karl Martin and Meriel de Vekey to be the presenters with Steve Holloway and Hannah Edy as the reserves.

The video will be looking at the impact of a young man on Baptist life 200 years ago and some of the problems he encountered both in Britain and when he eventually reached India. It will examine how, if at all, these things have changed and what part young peiople can play in mission in the 1990's.

Meriel and Karl will be going to India with the film crew in January next year and the video will be released at the Baptist Assembly next spring.

MISSIONARY NERVE

The BMS Accounts Department is asking church treasurers to send any BMS money they may be holding into the Society as quickly as possible and certainly no later than 31 October. The BMS financial year ends on 31 October and the books will be closed on that day. In past years the Society has allowed a few days of grace at the beginning of November in order to allow churches to get their money in, but no longer. The new financial year will start on 1 November.

At the beginning of the year, the BMS appealed for an increase in giving of 16 per cent in order to keep pace with all the calls upon it to share in mission world wide. At the time of writing, after a promising start, the increase is showing only one per cent.

BMS is not alone. Indeed some other missionary societies are in a far worse position. One has declared a deficit of £1 million and another is making staff redundant.

At a special consultation in the summer, called to consider the problem of missionary giving, it was suggested that British churches had lost their missionary nerve. Whereas giving to aid agencies is going up, Christians were no longer convinced of the value of mission.

In many ways Baptists came out better. Not only is Baptist giving to the BMS higher per member than in other denominations, over the last ten years average giving has more than beaten inflation. This, however, does not solve the Society's present problem – new doors of opportunity opening in the Far East and in Europe and the need to find the resources to answer God's call.

VIEWPOINT

THE EXCITEMENT OF MISSION

From a letter written to Ron Armstrong, BMS Representative in Scotland, in May this year.

It is an exciting time for us as Christians as we are privileged to be aware of God's Spirit working in so many areas. Being part of BMS through our local church gives us the opportunity to be partners in mission and it is great that through the Prayer Guide we can range the world.

I often wonder if the folks we meet in our daily lives have any inkling of the excitement we experience as Christians in being involved in the partnership of the Gospel.

Margaret Mackenzie (Mrs)
Lossiemouth
Morayshire

FORE-THOUGHT

This year our church has sent to BMS more than double what it sent in the years from 1985 to 1990. We believe this is due to several factors.

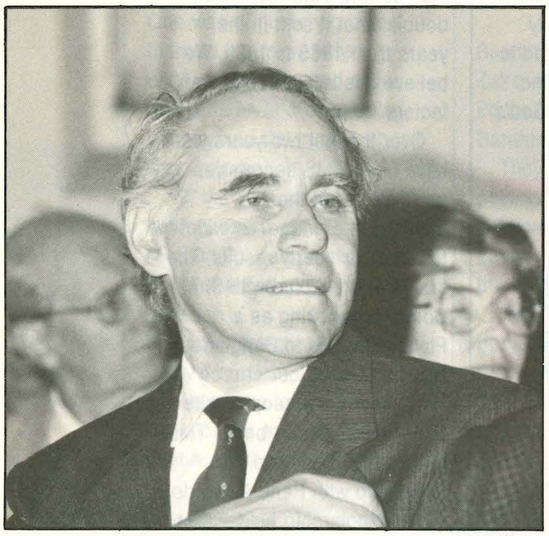
Over the last two years we have been BMS secretaries and have used the 'temperature gauge' on which to base our yearly results. The first year we linked with Phil Commons working as a Physiotherapist in Bangladesh. She has visited our church twice and many people write to her on a regular basis. This year we have formed a friendship with Rene Alvarado (BMS scholarship holder from El Salvador studying at the Northern Baptist College). He stayed with us over Christmas and spent three days with us at Easter. He has also shared in church services and fellowship times.

Along with this our church is changing over to budgeted giving and we have been able to work towards taking both BMS and Home Mission as a fore-thought and not an after-thought. The regular visits from Philomena and Rene has helped bring this about. Because of their dedicated work we are now seeing our church being blessed and released into giving generously for God's work.

Shelagh and Bob Powell
BMS Secretaries
Glusburn Baptist Church
Yorkshire

No Nobler Task

Robert Somerville, president of the French Baptist Federation, attended the summer meeting of the BMS General Committee in Newport.



'I am particularly happy to be here in Wales because the first BMS missionary came to Brittany from Wales, my part of France, in 1834 just over 40 years after Carey wrote "An Enquiry",' he said. 'If I am a Christian it is at least partly due to the work of the BMS in Brittany.'

The following is his address at the World Mission Evening held at Summerhill Baptist Church, Newport.

'FOR GOD HAS REVEALED his grace for the salvation of all mankind,' Paul wrote to Titus and in the book of Acts, chapter 20 he said, 'I only want to complete my mission and finish the work that the Lord Jesus gave me to do, which is to declare the good news about the grace of God.'

Mission means testifying to the good news of the grace of God. The good news that through grace men can be saved both in the sense of being rescued and of being restored.

A French TV programme 'Imperilled Masterpieces' shows some interesting works of art – tapestry, a chateau, a chapel about to fall into ruins. It calls people to come to the rescue in giving money or in joining the team of volunteer workers to restore it.

God's supreme masterpiece, humankind, needs to be rescued and restored. God, the divine artist, created a world of order and duty. But of all His creatures one only is made in His image. None is so dear to His heart, none can give Him such joy or such pain by his rebellion. It is for us human-beings and our salvation that God gave His only begotten son. It is for us and our salvation that Jesus Christ died on the cross and rose again from the dead.

Nothing matters so much to God than the rescue and restoration of His masterpiece. This is why He paid the highest price, the death of His son. The gift to humankind, that is grace, the only source of salvation. Only God the divine artist can rescue the imperilled masterpiece.

The church has been formed to testify to the good news of His grace, to be a team of helpers to the divine artist in His work of rescue and restoration.

A French sociologist, George Freeman, wrote *The Power and the Wisdom*. He underlined the prodigious progress achieved by humanity, developing its power over nature in creating a new scientific and technical world, in offering to people, at least in some parts of the world, safer, better, more comfortable conditions of life. He also showed the failure to achieve moral progress and to change the hearts of people, to cure them from their evil.

Man remains an intelligent masterpiece. But think of some of the problems of our affluent modern world, violence in the streets and stadiums, vandalism, drug addiction AIDS, divorce and broken homes, pornography, the abuse of tranquillisers revealing deep anxiety. Hence the general feeling of failure, unfulfilment and hopelessness well expressed by Woody Allen. Human-beings can be entirely successful, full of honours and money and yet fail to find out what life is about and how to be happy. Why are people so unkind to each other when we all experience the same anguish and problems? We are conscious of this predicament and seek to find ways out of it but we fail because we do not strike at the root of the problem – which is what the Bible calls sin.

The desire is to be like God, to put God aside so that we can be our own master. 'You cannot rely on God, you can only rely on yourself on your own wisdom and on your own heart,' we say. People are unwilling to seek any other way out of their quandary other than those they devise for themselves.

George McCleod wrote, 'The Bible is the story of a creation and the break in that creation. It is the story of man, the gardener, who can co-operate with his maker, who can never forget what the garden looked like. Who with one part of him seeks for new co-operation but with another part of him cannot resist one more shove at getting the place right for himself.'

Getting the place right for himself means that if only we knew what to do we would have the answer. It is up to us. The part of human-beings which seeks for renewed co-operation with the creator reflects the search of new and old religions, sects, superstitions, horoscopes and so on. When we lose faith in science and education we must find another prop, another faith to turn to.

Unfortunately this is no return to God, no way of changing our hearts. It is not faith in God's grace but rather some religious or moral law. 'God can be of help, you can call on Him if you have the right means of payment, the correct prayers, the right religious technique.' It is the world of law and not of grace. If I do the right thing God will certainly give me something in exchange.

In Western Europe the general mentality is that of the person under the law, the person who believes that he can rely on his own powers and wisdom and nothing else. In Eastern Europe, in the

Marxist perspective, they believed they could save humanity by changing the social and economic structures and create new men and women. We cannot doubt the good intentions of many who put their faith in Communism through a desire for social justice. 'We can cure your ills and redeem you if you only obey,' they were told and this put them under a very severe law.

In the West people have sought salvation by the works of the law. More than most, popular philosophies exalt the freedom of mankind, the rights of individuals. Western men and women are under the law of success. We are asked to achieve our own salvation by works.

'It is up to you to make your life a success by overcoming your timidity, by improving your memory, by learning a new language or a new trade.' You are obliged to be efficient, to do better than others or else you will lose your job. You are obliged to keep up appearances, to remain in good health, to lead an active and happy sexual life.

Our permissive society is full of 'musts'. No room for grace under the law of success. No room for those who fail. If you don't make it you can expect no pity. Even those who succeed are helpless to change their own heart, to overcome the forces of evil which threaten to destroy. The law of success has no use for moral values. Its only norm and measure is economic. Each person is free to decide what is right or not without regard to the end for which God has created human-beings. The loss of moral value is one of the greatest perils threatening God's masterpiece.

Western society, because of its affluence, is the model which people in other parts of the world seek to imitate. A proverb from Ethiopia says, 'You cannot fear the gender of your own heart, you cannot plough the field of your own life, you cannot sell to yourself the word which will save you.'

God has spoken this word which has come to us in the person of Jesus Christ. In Christ the grace of God has appeared for the salvation of all. What we cannot do through their own wisdom and power God has done in Jesus Christ. God has done all that is necessary to rescue us from all the forces of estrangement and destruction. Paul told Titus that Jesus Christ gave Himself for us, that's grace, to redeem us from all iniquity. He came to our rescue and, Paul adds, 'to make us a pure people who belong to him alone and are eager to do good' so that humanity may be restored and renewed in the likeness of Jesus Christ.

The grace of the Lord is the true evangelical compulsion. It is also the message we have to tell to the world, The word that can rescue and restore God's imperilled masterpiece.

It is sad that, after 2000 years of Christianity, in every part of the world where the church has been at work most people remain convinced that the Christian message is primarily a set of religious and moral commandments and regulations placing on the shoulders of men and women an extra burden, as if they didn't have enough to worry about.

A French Catholic journalist wrote, 'I have been taught from childhood that all the good things of life from strawberry tart to laziness are sins.' A teenager said, 'In my view the main difference between a Christian and other people is that there are many things that Christians are not allowed to do.'

That picture of the Christian message as law is one of the greatest failures of the Church. It is largely due to a misunderstanding on the part of people around us. All human beings, think in terms of law, of what they have to do and what they can get in return. Grace is strange to them. It is really new. It is good news and it is the mission of the Church to testify to the good news of the grace of God.

Only the word of grace can free us from looking for success and security without God or in putting God to our service, from our need to justify ourselves and so defend ourselves against God and other men. Only as we are confronted with the free gift of him who gave himself for us can we repent from our self-centredness which endangers humanity.

An engineer wrote after discovering the grace of God in Jesus Christ, 'For the first time in my life I realised that I was a sinner, not in the sense that I committed little sins but because I was unable to love, to give myself, I was always trying to get myself back. I was lost and could not save myself by any religious or moral technique. Someone else had to come and save me. I understood the mystery of the cross.'

On the cross Jesus Christ exposed Himself to the forces that are ruining God's masterpiece. Through the resurrection He demonstrated God's power to rescue and restore. This power is still at work.

Grace means that every man and woman is important to God and that we must not measure the value of a person by their social or economic stance.

I remember an old lady in Brittany who was the converted to Christ through the work of the BMS. A widow without children, very poor, she could not read or write. She did not speak very good French, her language was Breton. She was very small. Not much in human eyes and yet she remains in my memory. One of the most beautiful examples of happiness, generosity and faithfulness I have ever seen and she is one of the persons for whom I thank God tonight.

Grace means that there is hope for those whom life has badly treated whether it be from birth, physically or mentally handicapped people, or through the harsh experiences of life, the simple actions of men or the injustice of society. Several Baptist churches in France are engaged in some sort of social work offering a friendly hand, trying to live out the grace which they preach, combining good works, works of compassion for the poor and evangelism, testifying in words to the grace of Christ.

Grace means that we cannot despair of anyone as though they were beyond the hope of redemption. In Strasbourg I met a man who had been an alcoholic for many years. You can still see it on his face. His face has not been repaired but the rest has. When you hear him speak, when you know him you see a totally different picture. He is a widower, retired. He was in the building trade and now he offers all his time and qualifications to churches and other Christian institutions where there is need for repairs or building. Two weeks here, one month there. One of the happiest men I know.

Mission is helping God in His work of rescuing and restoring His greatest masterpiece — humankind. Making God's concern for man ours. Witnessing to the good news of the grace of God.

Paul told Titus that Christ gave Himself to have a people of His own and to the Ephesians he writes that this people exists for the praise and glory of His grace. The glory of God said Irenaeus in the second century is man's life, the glory of His grace is man rescued and restored.

There is no nobler task anywhere on earth than to share in this work of rescue and restoration.

'Now I commend you to God and to the word of His grace which is able to build you up and to give you the inheritance among all of those who are sanctified.' ☐

Greetings from Guyana

where the BMS is supporting the work of João and Célia Manga, two missionaries from Brazil.

WE ARE NOW settling in and beginning to work. We still have not mastered the Guyanese language, which is a type of English with its own peculiarities.

To tell the truth the people are very British. It is only a question of accent.

The city of Linden is very small. Everything here revolves around the famous Guymine, a Bauxite processing plant. This employs more than 5,000 workers and includes contracting a specialised labour force from other countries. There are mines all around here. They are surface mines which result in the devastation of the forests. When they finish with one place the area looks like a desert. Fortunately they have still not destroyed too much. One only has to drive a little while (five minutes, we are still getting used to the fact that one drives on the opposite side of the road! – the steering wheel is on the right side of the car) to see that we are still surrounded by trees.

The city is practically isolated in the middle of the forest. We have a well constructed road going to Georgetown, passing by the airport, and the river Demerara, which is almost only used by the ships going to the Bauxite plant. This river is still very clean but the water is red and dark reminding one very much of the Abaeté lake in Bahia.

As could be expected, the fauna is very different from that to which we have been accustomed. The birds are beautiful and the vultures are substituted by innumerable very white herons that walk about freely even in the centre of the capital city.

In the midst of all this nature the people pass through great need. Some products and services are very much cheaper than in Brazil and at the same time far out of reach of the population. For example an international telegram to Brazil with more than 50 words costs only 55 cruzeiros. It is because the local minimum salary is 1,500 cruzeiros per month. Almost everything is imported, principally from China. Import tax is not very high but the final cost works out dear considering the quality of what one finds. It is not possible to get many things – not even of inferior quality!

It is a land of contrasts.

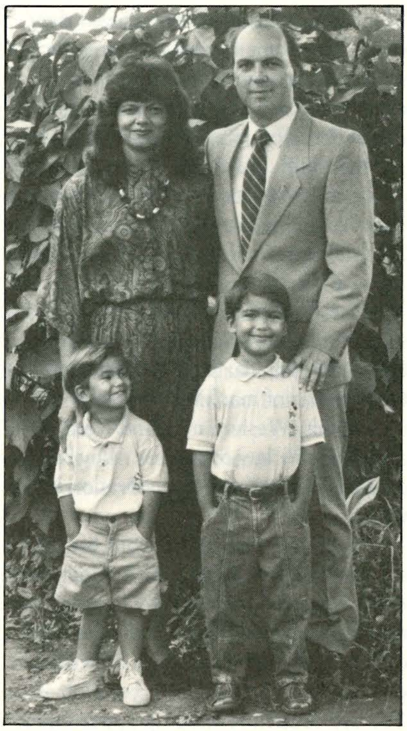
There are many Christian churches but they have few members. The Muslims and Hindus make up the great majority of the population especially in Georgetown. Some national holidays have names that are almost unreadable and have obscure significance.

We had a great surprise when we saw that Christmas is well commemorated and that the holiday is even bigger here than in Brazil. Boxing Day is the day afterwards.

Public transport here is a van with 15 seats. The large buses disappeared because of a lack of resources needed to maintain the fleet. People use bicycles a great deal (which vary from 4,000 to 12,000 cruzeiros each). But almost everyone walks.

The education system seems to be very good, along English lines, with 'O' levels and everything. The schools are completely free right through to university. Private schools normally offer specific courses such as languages, computers, etc. Even so the number of illiterate people is high. Many young people leave school in search of work in order to help the family and never manage to complete secondary education. There is a lack of skilled manpower in the country. Whoever goes to study outside Guyana bemoans the fact of having to return because the salaries are so low. Even doctors and engineers have a very basic lifestyle.

Even though there are no restrictions on the importation of Christian literature it is very difficult to find books to buy. People do not have money for books. The bookshops have very little literature of any type.



João Luis Manga – I was converted at the age of 16 in Seludor. I was baptised in Rio de Janeiro in the Itacuruca Baptist Church and grew in the gospel at the First Baptist Church of Belo Horizonte. After five years I moved to Recife and gave up the course in medicine already feeling that God was calling me to the ministry but timidly I still wished to take electronic engineering. Arriving there I worked as an interpreter in Amercian campaigns, after the sermons I began to make appeals spontaneously and the missionary gave up the appeal and left it for me to do on my own. I was feeling there that God was calling me to the ministry. Returning to Belo Horizonte I began the course in the Baptist Seminary. Afterwards I offered myself as a short-term missionary of the World Mission Board. I spent one year in Bolivia, returned, completed the course in Recife and now we are going to English Guyana.

There are two newspapers of large circulation in the country, they are tabloids. There are no national magazines and rarely do we find foreign magazines with the exception of the American Newsweek.

Television is via American satellites and is rather limited. The programmes are those of cable American TV. They have lots of news programmes and many films which have not reached the

Célia – I was converted as a very young child when I also felt my missionary call even though I was still in the primary department. I believed in the gospel. When I had finished the second level of studies, still feeling called, I wished to prepare myself further and undertook the course at the Baptist Institute of Religious Education (IBER) and after this I in no way wished to go to the Foreign Mission field on my own, unmarried. Then I said to God that I would not go. I offered myself as a missionary in the National work. In truth I went as a religious educator in a church in Porto Velho. When I arrived there I knew that the church had withdrawn my invitation then I began to follow as God led.

I began by taking a companion to the mission field which was something that she had dreamt about since childhood. Brasileia, in Acre. When I arrived there I felt that God wanted me to be there at least for a little time. It was when I got to know my husband who also had a missionary call. In this way God brought things together and we are going to the Foreign mission field.

Brazilian cinemas. Unfortunately there are few educational programmes and almost nothing for children. There is only consumerism, violence and illusion.

There is no FM radio only AM. The music is from the Caribbean or is black American. There is no national recording company. Local talent has to go out of the country. As they do not have money, they do not leave.

The church which we go to is very small at present. It has many children and it is very lively. When we arrived in the city the average congregation was about 20 adults. The time of praise went on up to an hour! The instrument used is the tambourine (they use three at the same time, not always synchronised). They had a ukulele and a guitar which no one played until Célia arrived and a piano which was all broken without anyone in the country to repair it. The choruses are very different. The church has a lay pastor who is also a teacher in a local school and cannot give full time to the church.

When we began Bible studies on Wednesdays we counted on the presence of just eight fellow Christians. The interest in the Bible has been such that now we have an average of 20 in the Bible study and almost 50 in the Sunday services always with new decisions for Christ. We preach twice a month in a rota with the pastor of the church and another lay brother who is very dedicated.

The need in the area of health is also great. We are waiting the arrival of two Baptist dentists from the Caribbean who are coming as volunteers for one day in Linden. They do free dental extractions for the people. I know that last year in a similar experience they attended to about 90 people. They carried out more than 140 dental extractions in one day. That stands as an example to our professional brothers in Brazil.

With this visit in mind we have begun training in personal evangelism among the members of the church. We expect a big working of the Holy Spirit among the patients who are not believers.

We began a Sunday Bible School for adults on the first Sunday of February. We are preparing lessons of inductive Bible study for each different class. It is difficult to find teaching material within the country. This church has now been without a Sunday Bible School for two years. The children need pens and ink but we have still not discovered where these may be bought.

At home we have begun Bible Studies with a small group which promises to grow. Our district is five kilometres from the nearest church (of any denomination) and this is a point in our favour. We are making friends with our neighbours and we have found some believers among them. In these cases almost always the wife is a believer and the husband is not.

TRINIDAD
VENEZUELA
GUYANA
SURINAM
FRENCH GUIANA
BRAZIL
AMAZON RIVER
PORTO VELHO
RONDÔNIA
MATO GROSSO
CUIABA
RONDONOPOLIS
BRASILIA
BOLIVIA

We are happy principally because we feel that God really wants us here. We have much to do. Because of this we depend on your prayers.

Felipe is already speaking English with great ease. Célia has learnt a lot and already communicates well considering the time we have been here. Paulinho is getting ready to speak and already says a few words in the new language. ☐

MISSIONARY MOVEMENTS

ARRIVALS

Mr Owen and Mrs Deanna Clark
on 1 July from Kinshasa, Zaire

Dr Adrian and Mrs. Sylvia Hopkins
on 5 July from Pimu, Zaire

Miss Eunice Murray
on 8 July from Kinshasa, Zaire

Dr Suzanne Roberts
on 9 July from Chandraghona, Bangladesh

Dr Chris and Dr Mairi Burnett
on 27 July from Yakusu, Zaire

Miss Maggie Hester
on 17 July from Pimu, Zaire

Miss Alison Dutton
on 17 July from Upoto, Zaire

Mrs Chris Spencer
on 19 July from Mbanza Ngungu, Zaire

DEPARTURES

Rev Robert and Mrs Catherine Atkins
on 7 July to Versailles, France

Miss Christine Preston
on 7 July to Dhaka, Bangladesh

Rev John and Mrs Sue Wilson
on 15 July to Bron, France

Mrs Mary Parsons
on 16 July to São Paulo, Brazil

Rev Michael and Mrs Jean Gardiner
on 18 July to Cuiaba, Brazil

Mr Frank and Mrs Peggy Gouthwaite
on 19 July to Campo Grande, Brazil

Miss Philomena Commons
on 22 July to Chandraghona, Bangladesh

Mr Richard Smith
on 30 July to Kinshasa, Zaire

Rev Paul and Mrs Debbie Holmes
on 31 July to São Bernado dos Campos, Brazil
(Mid first term holiday)

DEATH

We regret to report the death of Mr Norman Arthur Ellis on 21 July 1991, aged 81. Norman served with the Society in India from 1931-1963.

ACKNOWLEDGEMENTS

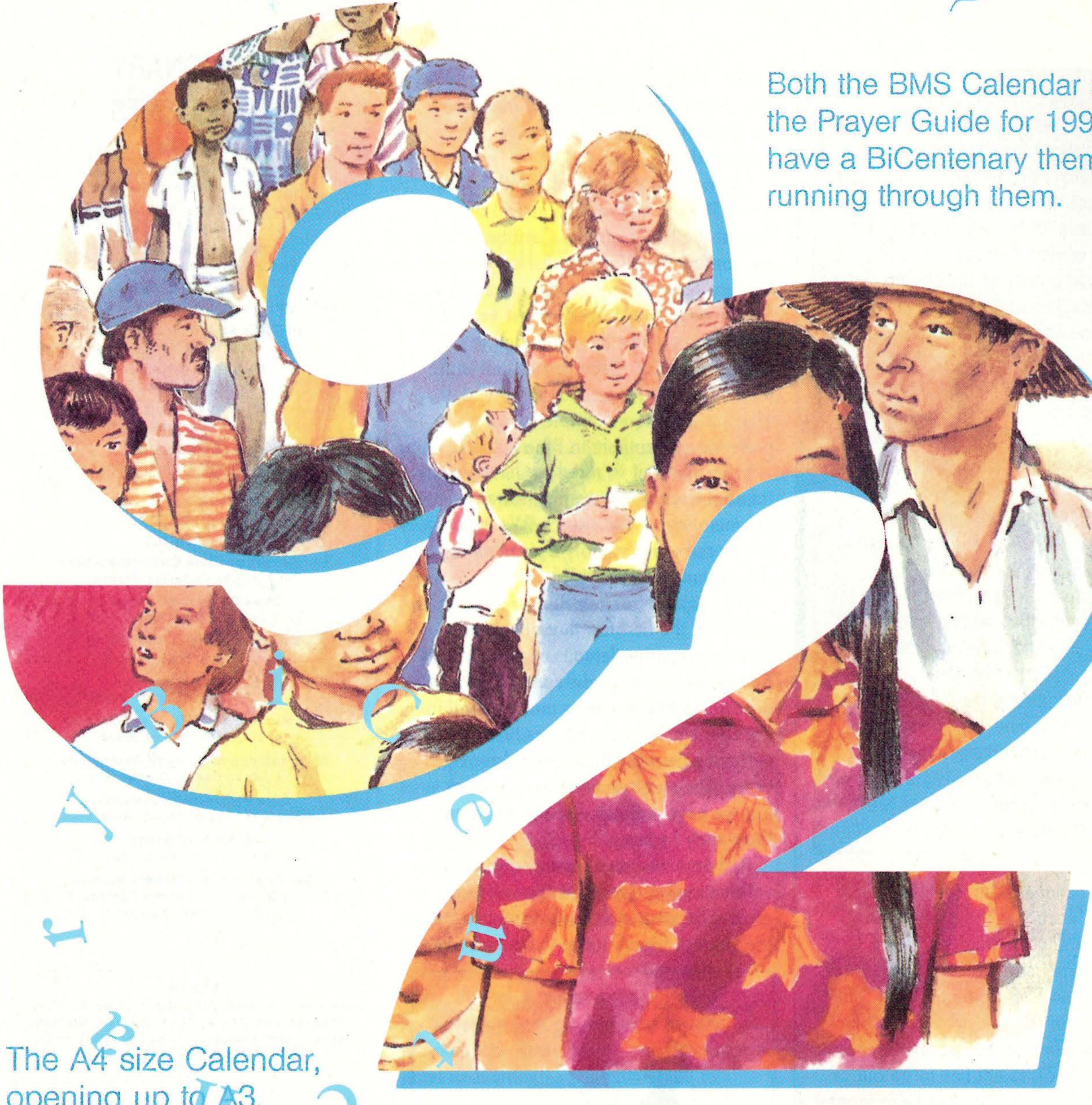
LEGACIES

Mrs V P Phillips	100.00
Vera Marie Crooker	715.40
Alfred Walter Yelland	4,000.00
Mrs Joyce Mary Pughe-Evans	6,831.46
Miss Nellie Smith	20,000.00
Rev Max Hancock	500.00
Miss Annie Florence Norgate	3,449.08
Mary Jane Williams	3,431.69
Miss D E M Hosking	5,595.38
Miss Annie Florence Norgate	16.56
Maud Briggs	100.00
Sydney Edmondson Kirkby	1,393.15

GENERAL WORK

Dartford: £50.00; Durham: £30.00; Pensioners: £26.26; Andover: £10.00; London: £20.00; London: £100.00; Anon: £241.00; Anon: £50.00; Kingston upon Thames: £65.00; Leicester: £25.00; Charities Aid: £69.45; Charities Aid: £9.50; CAF Voucher: £200.00.

Calendar



Both the BMS Calendar and the Prayer Guide for 1992 will have a BiCentenary theme running through them.

The A4 size Calendar, opening up to A3, has a full colour photograph each month illustrating the worldwide work of the Society today and a monochrome print highlighting some aspect of BMS history.

Available in October it is good value at £2.20 including post and package. For orders of ten copies or more please deduct 10 per cent.

Prayer Guide

The 1992 BMS Prayer Guide will also be available in October and costs 75p. An invaluable help in focusing our attention on a different area of BMS work for each day of the year; it names both people and situations and enables us to pray with understanding.

CUT OUT THIS COUPON AND SEND TODAY TO:

Baptist Missionary Society, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon OX11 8XA

Please send ________ BMS Calendars at £2.20 each Please send ________ 1992 Prayer Guides at 75p each

Name.. Address ....

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Home Church.. I enclose £ ________ (cheques made payable to BMS)

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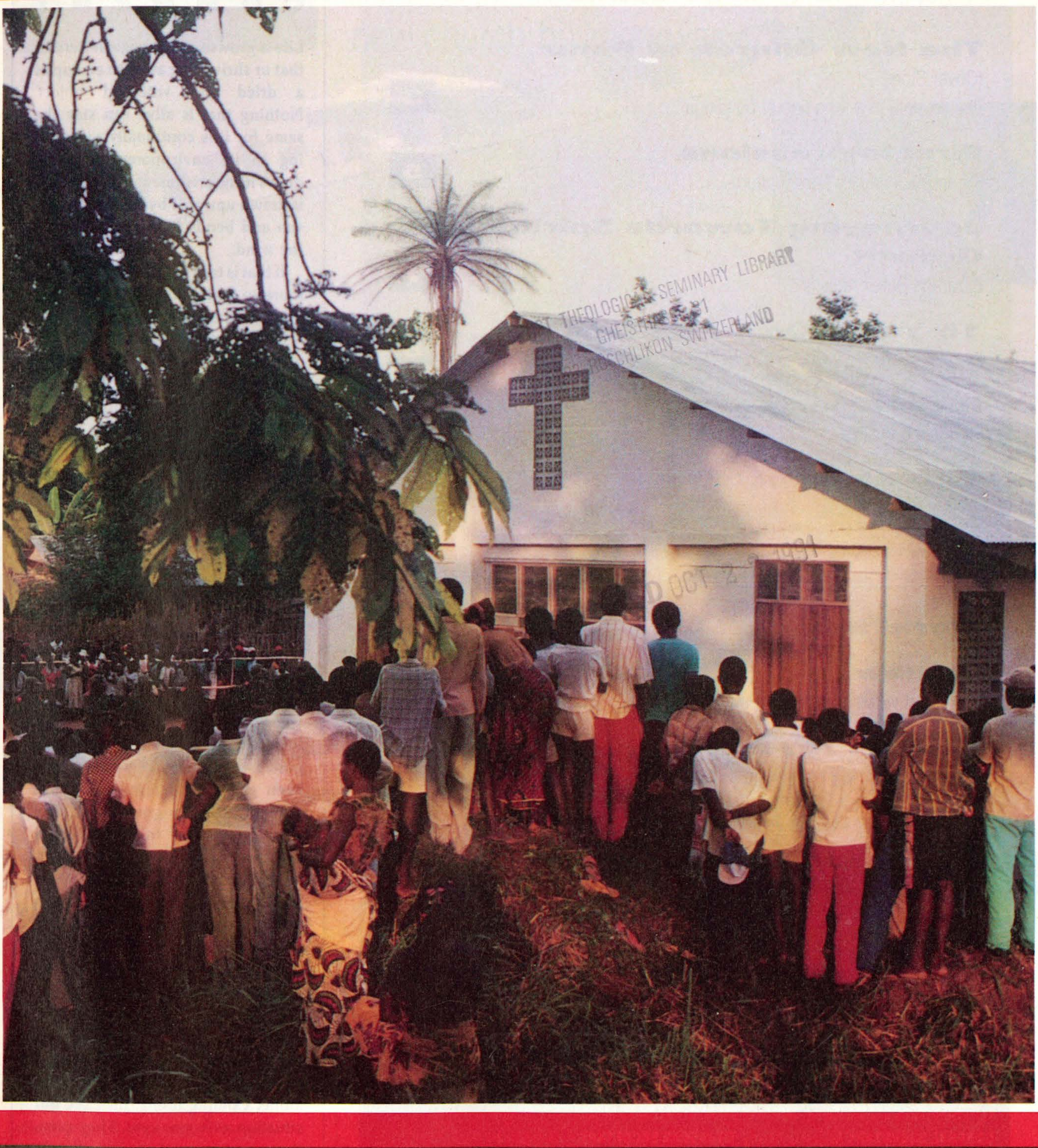

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LEARNING FROM MISSION – OPENING OF PIMU CHURCH – NEWS AND VIEWS

15 YEARS ON: A MISSIONARY REFLECTS – LINK UP – BICENTENARY

OCTOBER 1991 PRICE 25p

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MISSIONARY Herald

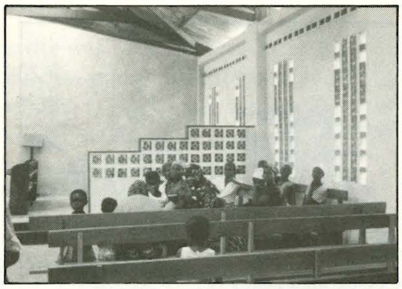
EDITORIAL COMMENT

Life is growth and change. It's either that or shrivelling away to end up as a dried and withered object. Nothing that is alive can stay the same for it is continually responding to its environment. A plant draws its nourishment from the soil, is drawn upwards by the light of the sun and bends before the force of the wind.

If that is true generally, how much more so for the Christian life. Some missionaries have described themselves as catalysts, helping to bring about change where they are. The nature of a catalyst is to promote change while remaining unchanged itself. But no Christian who is truly alive can engage in mission without being transformed. How can anyone live the gospel without entering into the sufferings of Christ, without weeping for those whose suffer, without being rejected, without learning to trust God the Father, without growing?

Most of the articles this month are from missionaries who have not stood still in their Christian experience and they describe to us some of the lessons they have learnt. They are people who have gone from our churches. They have been grown and nurtured in our very British congregations. The Christianity they took with them was heavily overladen with a coating of western cultural associations and evangelical assumptions. When this was slowly stripped away they began to learn that there were perhaps other ways of worshipping, organising congregations and reaching out in love to those around.

But the lessons they have learnt and are learning are not for them alone. Coming home, they see our situation with new eyes. They question us and we, if we are alive in Christ, must learn and grow ourselves. This is part of the reverse flow of mission that we so often talk about.



Saturday, 22 June 1991 saw the joyous conclusion to many years of dreaming and planning and fund raising, and the conclusion of 18 months hard work. The new church building was consecrated.

Pimu-The New Church Opened . . . .

by ADRIAN HOPKINS

THE WORK OF PIMU was started in 1922 and since that time this is the seventh church building. Although one was actually built in semi-permanent materials all the previous six have blown down in tropical storms. The hope is that this one will last a bit longer than the others! Plans and estimates were prepared by Mr D Hopkins after a visit to Pimu shortly after the fifth Church had blown down and the sixth church of mud brick and thatch had been built. Preparation took time. The local church and church district started fund raising only to see much of the value of their money lost in inflation, but eventually with gifts from various groups and individuals, including roofing sheets from the BMS, the materials were ordered. Several hiccoughs occurred with transport like a round trip of over 2,000 miles from the reinforcing iron because the captain of the river boat refused to unload it at Lisala as it was deep in the hold first time round! After its second departure from Kinshasa (and after many threats) it eventually arrived at Lisala and about six weeks later was in Pimu, a record for the Lisala-Pimu trip for materials.

Dennis Hopkins arrived in January 1990 and the time was usefully spent clearing the ground and laying out the site whilst waiting for the materials. Several sessions of 'Salongo' were organised when several hundred church members gave up a day to come and do a lot of the manual work required clearing the site and digging the foundations. Six months later when Dennis Hopkins left the main structure was completed with the roof rafters in place.

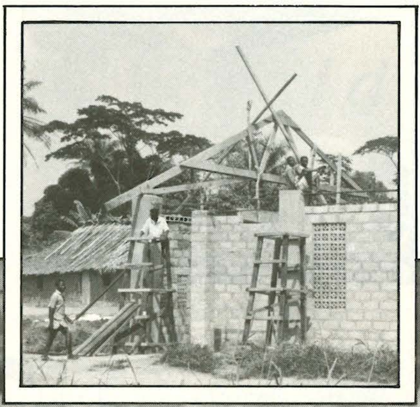
▶

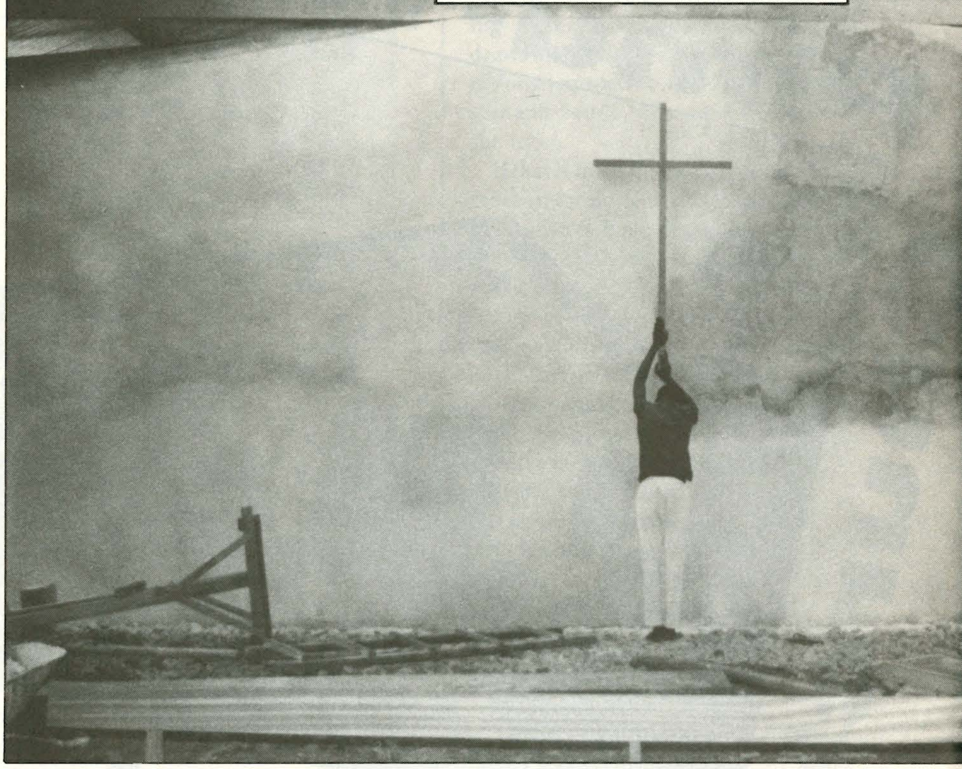
There followed a pause of almost six months whilst we waited for another load of cement and nails for the roofing (the first lot was stolen)! But at the beginning of this year when everything was in place and with a couple of months of help from workmen at a Swedish Baptist Mission about 500 miles away, nothing could stop progress and by mid June we were ready.

On Wednesday 19 June at 4.30 am Simon and John Hopkins left with a pick-up truck to collect a couple of cows to help feed the visitors. They were back by lunch time only to go off again in the afternoon in two pick-ups to collect visitors from Lisala returning at midnight two days later. Many others arrived during the night (it's cooler for walking and there was a full moon). One old four wheel drive army truck arrived from a plantation with a choir plus about 50 others in the back. By three o'clock on the Saturday afternoon several thousand people had gathered for the opening ceremony.

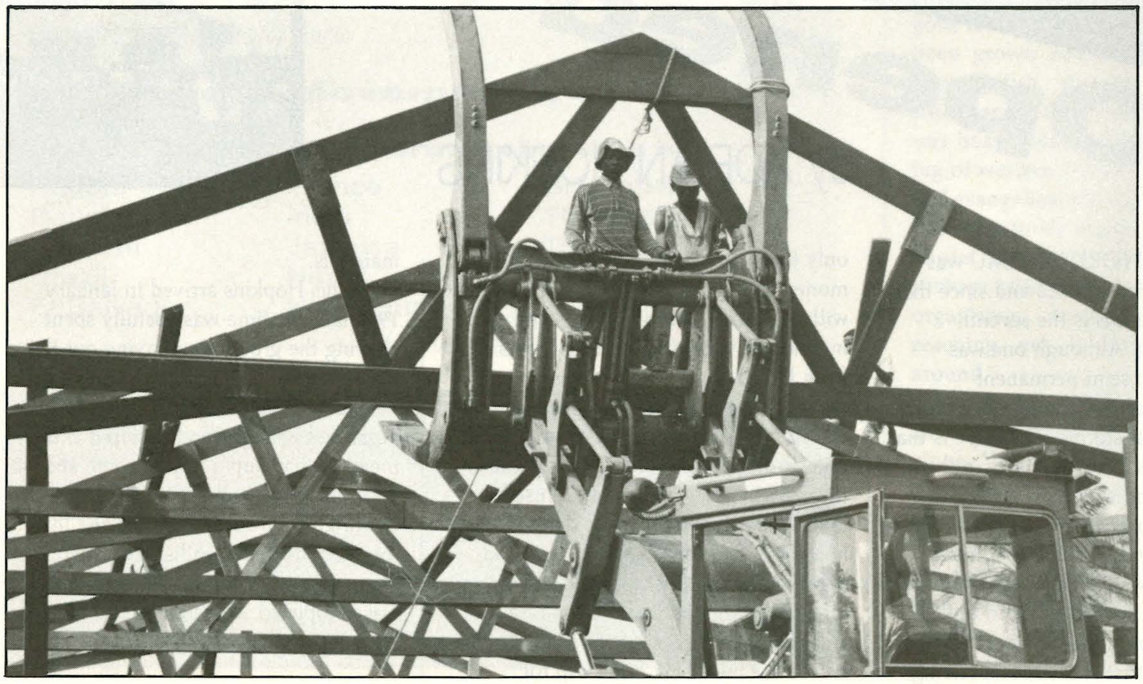
'On Ilkley Moor Ba'Tat' seemed a little unusual for the tune to the song sung as senior Pastors (very smart in their ecclesiastical robes) and others processed to a palm shelter in front of the church. Several choirs sang, thanks were expressed for the work done. Then the new building was dedicated and the regional president of the CBFZ cut the ribbon in front of the main doors allowing people to flock into the building. What exuberance as each choir entered singing different songs at the same time making a cacophony of praise as they danced into the church. A shout of praise and thanksgiving went on for almost five minutes!

On the Saturday evening the building workers had a feast before joining others, who having nowhere to sleep the night sang and danced Christian dances until morning.

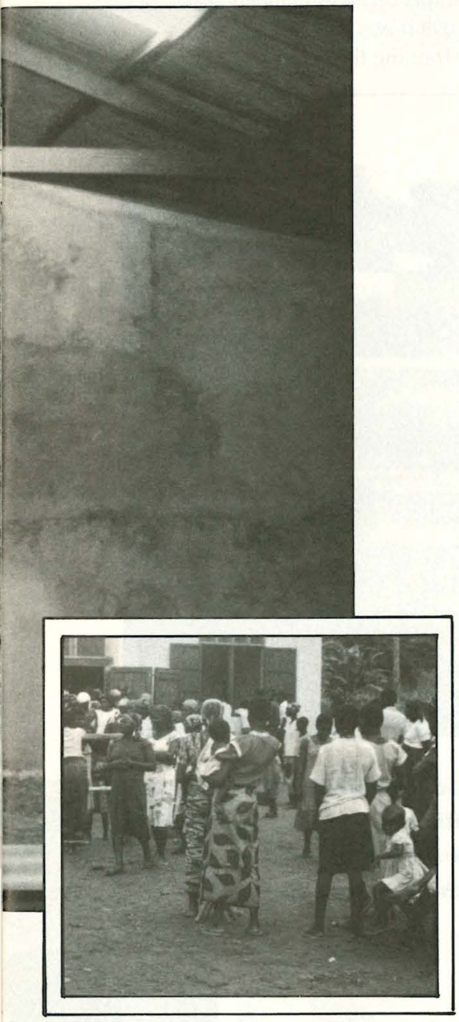




'Slightly further to the left . . .' Positioning the Cross in Pimu Church



On the Sunday morning a special service was held and once again the church was packed with worshippers standing in every spare space even under the pulpit. Once again many Pastors and choirs took part. Shortly after proceedings got under way we had a tropical storm. Comment was made that we did not have to run for cover as we would have to in many other churches! In his sermon the Regional President pointed out that we had a new hospital at Pimu to look after our bodies, we had now a new church building to help look after the soul, however the most important thing was to build a place for God in our hearts and the church building would do nothing for proclaiming the gospel if we did not build our own inner temple for God. The service concluded after four hours with one choir singing a song in a very traditional way whilst another choir concluded with the Hallelujah Chorus both songs expressing praise and thanks to God for His goodness in the gift of a magnificent new building built for His glory. □



First Impressions

The learning process has already begun for new missionary, Karen Poole.

1 August

IT WAS A RELIEF to land in Kinshasa after a journey which had started some 14 hours previously when I left my home in Little Hallingbury, Essex. Now I would discover whether the 'truths' different people had given were anything like the real thing.

I left the aircraft and walked into the warm African night. In front was the terminal building, up to the right could be seen a balcony crammed with Zairians waiting to greet friends or relatives. When spotted they would call down cheering. The line of soldiers and security men pointed the entrance to the airport. I was relieved to see Richard Hoskins waiting. 'Welcome to Zaire,' he said.

We headed over towards passport control - not the multiple exits of Heathrow or Gatwick, but two small booths with signs sellotaped on the front 'Zairois' or 'étranger'. Richard jostled his way to the front with my documents, eventually successful he pushed his way back and we made for the gap beside the booth. More checks, past the doctor who was checking on vaccination certificates.

While scanning for my luggage Richard pointed out, 'The problem with Swiss Air is they bring the luggage through too quickly. The longer it moves around the conveyor belt the less likely it is still to be there.'

Mine was. On towards customs and four security men. They didn't like my typewriter.

'Is it new?' they asked. 'Do you have the receipts?' Richard talked back in Lingala, translating for me when necessary. They wanted to charge 100 per cent tax.

'Come on,' Richard said 'it's her first time in Africa, you can't do that.'

After a little deliberation they let us through. The moral of the story is when entering the country do not have anything of obvious value visible.

Once through I was greeted by Graham and Louise Jackson. We headed towards the Land Rover which was being watched by a group of Zairians. Money and a French Bible were handed over. We set off, leaving others to struggle their way into the country.

In between giving updates on Britain. I looked around at Kinshasa. We were travelling along a tarmac road whch was in need of repair. The M25 of Zaire I was told. We passed groups huddled round fires, 'mamas' setting up for the market next day, cars with no lights, petrol queues for the morning. Eventually on and into the relative security of the compound.

Out on to the dusty road we headed towards the flat where I shall be living - security lights allowing easy movement. Another greeting, this time from Pam Bryan who was in the flat next door.

After handing over letters, parcels and an English paper, drinking tea and a quick guided tour of my flat I thankfully headed for the bed (underneath its mosquito net).

2 August

I woke next morning at six to hear Pam speaking on the 'phone' to Yakusu, over 1,000 miles up river. She was having to talk loudly to be heard. At the other end the battery was low and the voices came back slurred and deep.

Later in the day I went with some of the others to one of the few supermarkets in Kinshasa. The roads were quite free of vehicles, due to the petrol shortage. People lined either side, some standing, others selling anything from vegetables to brushes. We entered past the guard into the shop. Not Sainsburys or Tescos with their glossy

▶

displays and tightly packed shelves, but familiar enough to cause little alarm. But prices were a different story. A large bottle of Jif the equivalent of £4. Biscuits similar to Morning Coffee were £1.30. When I arrived £4 was exchanged for 50,000 zaires, but currency is unstable or shop prices rise daily. A shop bill of over a million zaires is quite feasible. I was advised to spend my money as soon as I had withdrawn it, before it devalued.

3 August

Along with the Hoskins, George Wright, Elizabeth Baker and Stephen Allford I headed for CPA Zaire, a European company with a Zairian base. Here a club was available for ex-pats. We passed through the more wealthy parts of Kinshasa, high walls with nicely laid out gardens leading to white-washed houses, two landrovers standing in front.

'How the other half lives!' I commented.

'You are the other half!' came the reply.

The club consisted of a clubhouse with bar and library, swimming pool, squash and tennis courts. Again not in such shiny form as England but nevertheless it was a quite secluded, away from the harsh reality of life in Kinshasa, a haven I could enter, but for the majority of the city such luxury was out of the question.

Sunday 4 August

'Yes,' I said, 'I will come to the Zairian service.'

I had timed my arrival perfectly for the 'Matondo' service. As an introduction to the Zairian church it was certainly different.

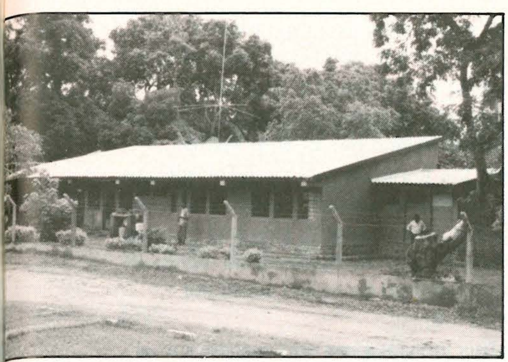
To reach the church we had to go into 'La Cité' - the area of the city where the majority of Zairians lived. No tarmac here, small houses with no sanitation or electricity. People were crowded either side. The poverty within which they lived shocked me, even though I had been forewarned. We passed a 'butcher', carcasses hung from hooks in front of small stone rooms. There was no protection from the flies and heat and no refrigeration.

Ahead we saw a water-filled pothole - too dirty to see how deep it was. The Land Rover in front ploughed through, tipping to one side at what I thought a precarious angle. It gripped the opposite bank and started pulling out. The back sank in with water virtually reaching the door. The four-wheel drive forced the land rover forward. As we waited, slightly apprehensive, Graham Jackson led our landrover through bumps, jolts and sharp angles but we continued through and out.

We arrived at the church, an hour late but the service had not started. The 'Matondo' is a service of thanks and involves all the surrounding parishes - eight in total. Due to numbers reaching over 1,000 it was held outside, the people forming the shape of an 'L' with the platform where the two lines met. As 'Mondele' (white) we were immediately ushered to the front where seats had been reserved. I felt very conspicuous, the only advantage was that where I sat (on an old sofa) I was sheltered from the sun for around half the service (which lasted over four hours). The temperature must have been around the late 80's or 90's.

The purpose of the service, as well as thanks, was to raise money for a particular project. In this case new

Above: Zaire's M25! Right: At the Zaire British Association School where Karen will teach



church buildings which one parish needed. This was done through the Matondo offering.

The first half of the service up to the Matondo offering included each parish choir singing - the Pastor on the platform limited them to three verses only and no introduction, one after the other we heard the choirs, no instruments but a harmony of voices singing out African worship songs, instruments were not necessary nor the standard high. The sermon, lasting around 15 minutes, was based on Malachi 3:6-12. Pam translated parts for me, the emphasis was on the blessing you would receive by giving generously to the offering.

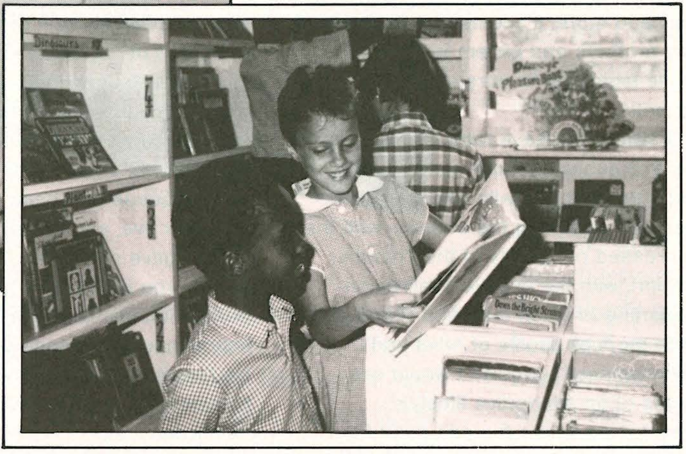
The offering itself was also to be a competition, the parish who raised the most would win an imported bucket - imported meaning that it would be good quality. Each parish came up, 'mamas' leading in their colourful dresses, one after the other. They came dancing along the aisle in rhythm to the African choir who were singing through microphones. They placed their money in a large plastic bowl and danced away.

The weather was hot, the music loud and time long, over an hour passed and we were asked if we wanted a drink, the Jacksons and I gratefully accepted and were led to a building at the back, empty except for two blackboards and a table covered with a white cloth. They brought in a bench and fetched bottled drinks and sweet bread. A Zairian waited by the door while we drank - the only people there.

The offering continued. On our return it had reached a critical point, two parishes had raised a lot and were very close in their amounts, people kept running forward, adding to their total so they would win. To and fro the battle went, first one and then the other, the music drowned out all else and the pastor at the front encouraged them, waving the bucket above his head. Eventually, after two hours a halt was called and a winner declared.

After the prize-giving people started drifting away, some stayed for the final hymn and Pastor Koli's blessing. At the close of the service we were greeted by many different people. Pastor Koli came up to say hello again, our last meeting had been in a very different setting a month previously in Newport, Gwent when I and others had had our BMS Valedictory service. We were led away again for more drinks, sweet bread and peanuts.

We finally arrived home shortly after three. We were all exhausted, it was certainly not a service I was used to and my feelings were very mixed. The competition had appeared more important than the worship to God, but the people who had so little had given much of their money, over nine million zaires had been raised. In a city where poverty is a way of life such generosity puts all of us to shame. □



Journeying Towards Spiritual Growth

by Elizabeth Baker

Bolobo, 13 August 1991

I ARRIVED BACK here on Sunday 11 August, after a memorable two-day river trip. It made a striking contrast to the one and a half hour maximum flight by MAF. But it was fantastic. Having a quiet time on a boat surrounded by nothing but a vast expanse of river and hills to each side, and nothing but the whine of the engines was something very precious.

Looking at Psalm 51 and being reminded by the commentary that we should abandon ourselves and our self-sufficiency and trust ourselves entirely on and to God, seemed an appropriate lesson for such a setting. Facing realistically the fact that we are utterly helpless to make our lives work without God, puts us in touch with a level of helplessness to which our carnal nature does not want to admit. None of us likes to feel helpless, but that is precisely the position we must come to if we are to know what it means to trust deeply. The greater our sense of helplessness, the more we will be able to trust! Complete and utter dependence on God is the usual way to spiritual growth, according to Selwyn Hughes (*Everyday with Jesus*, January/February 1990).

How can you not repent and cast yourself on God's grace and mercy confronted by such an expanse of seemingly unending beauty and magnificence, the creation of our mighty and powerful God?

I certainly felt very insignificant in comparison to the scenery around me and the greatness of our Father in Heaven, who has provided me with this splendour. I couldn't help but put my trust in Him at that moment and wallow in the majesty and awesomeness of God's presence in and through creation.

May the intimacy of that encounter with God provide the courage and sustenance needed to meet the continual pressures, frustrations and demands of the Zairian mission field. □

PROBING MISSION

15 Years On by Frank Gouthwaite

WE LEFT ENGLAND for Brazil in 1976. We have spent a long time away, but have just spent the best part of a year here on 'home assignment'. How does Britain seem to someone who's 'lost touch'?

There are obvious signs of wealth and poverty that were not here before. There are now so many cars around that they have to be parked on the pavements. Also on the pavements, and in the underground stations, are the mothers with babies, begging for money to buy milk. The motorways now choke to a standstill and the mentally ill are thrown on to the streets in the name of community care. It is obvious to all that Britain has become a less caring society, with a widening gulf between rich and poor.

Less obvious from the British vantage point is that while the standard of living of the average family in this country has improved considerably in the last 15 years, in Brazil it has got worse. As Garth Hewitt put it:

There's another world outside –
Where the poor keep getting poorer
And the hungry have just died.[1]

When we arrived in Brazil the minimum wage was about £28 a month, and it could buy about the same amount of food in Brazil as £56 would have brought in this country. Last year the minimum wage in Brazil was about £30, and capable of buying about the same amount of food as £60 would buy in this country. At first sight that makes it seem that though the rich have got richer, even the poor are a little better off. But what we could buy for £56 in 1976 was costing £147.77 by 1988.[2] That means that what a Brazilian family is expected to survive on has actually been slashed to less than half of what it used to be when we arrived in Brazil.

Early on in her tenure as Prime Minister, Margaret Thatcher explained that Overseas Aid needed to be cut so that British people and industry could use the money to make themselves rich and **then** they would have even more available to help those in need. At the time of her resignation, Mrs Thatcher summed up the achievements of her government and congratulated herself on having made Britain prosperous once more. Yet the BBC carried an advertisement on behalf of the Conservative Party last night (20th June 1991) in which Labour's pledges to restore Overseas Aid were lambasted as unwarranted profligacy that would lead to increased taxes!

That such thinking has any appeal to our fellow countrymen can be shrugged off as yet another symptom of the moral decline that has set in with the loss of faith in the Christian God. It is only to be expected in a post-Christian society. What is harder to stomach is to find Christians spending money on new cars, CD systems, yachts or foreign holidays while 40,000 children die every day of preventable diseases. Do we think their mothers ever have a holiday?

Despite the graphic presentation of the famine in Africa on our television screens, despite the united charities' appeals, despite reports like that in Adrian Hopkin's latest prayer letter from Pimu Hospital that patients are being left untreated and condemned to almost certain death because of lack of funds for purchase of drugs; despite all this and more, it seems that for many of my brothers and sisters in Christ it is quite legitimate to pursue our own priorities in life.

I always did have rather strong views on this subject, I must remember that. But I thought that with charismatic renewal sweeping the country, with the increased prosperity of the Thatcher boom[3], with the excellent television-reporting of life in the Third World and with the high profile of relief and development agencies I would see signs of an alternative lifestyle developing where the aim as St Paul put it (2 Cor. 8:14) is equality.

But it seems, to my jaundiced eye, that we pay lip-service to a concern for justice or fair shares for all. We pass by on the other side in our eagerness to get to Greece for our holidays (Lk. 10:30 –). We build extensions to our homes or contract a bigger mortgage rather than invest in the development that would allow Lazarus to get a decent job (Lk. 16:19-31). And we help to build the kingdom of financial corporations rather than wait for the kingdom which has been prepared from the foundation of the world for those who respond to the Jesus who is hungry, thirsty, naked, sick and imprisoned in the tighten-your-belt exploitation of an unjust world (Mt. 25:31-46).

This individualism was evident too at the Baptist Assembly in Bournemouth. The Public Issues Session did not have a single resolution to debate. The only other time I have been to a Baptist Assembly was in 1980, when there were several lively debates on Public Issues, and some resolutions approved. Why? Is it all my fault? If I can't be bothered to present a resolution to the Assembly, what right have I to complain that no one else does? Let this article be my penance.

'Are you looking forward to going back to Brazil?' people ask. 'It seems like you'll be glad to get away.' As I write this I think that even the Campo Grande winter is likely to be warm in comparison to what we've had of 'summer' so far this year. But I love the green fields and rolling countryside of Britain. I enjoy the understanding people here have of wider issues. I enjoy the peace and quiet of suburbia, in contrast to the cars and lorries with no exhaust, the noise of loudspeaker vans and the on-street sound of someone else's choice of music blaring out from the nearest bar. I enjoy it when appliances don't break down every two minutes, I enjoy it when people keep appointments, I enjoy it when a job (usually) gets done on time, and I enjoy being able to pay bills by post instead of waiting through a horrific queue at a bank. Ask me where I'd rather live, and I'd say, 'England'.

But I gave my life to Christ. He says, 'I need you in Brazil.' He says, 'I am hungry, thirsty, naked, sick and imprisoned, and I need your help.' But He doesn't say 'your' in the singular. He doesn't just need my help, He needs **our** help.

Fifteen years on. Does anyone hear?

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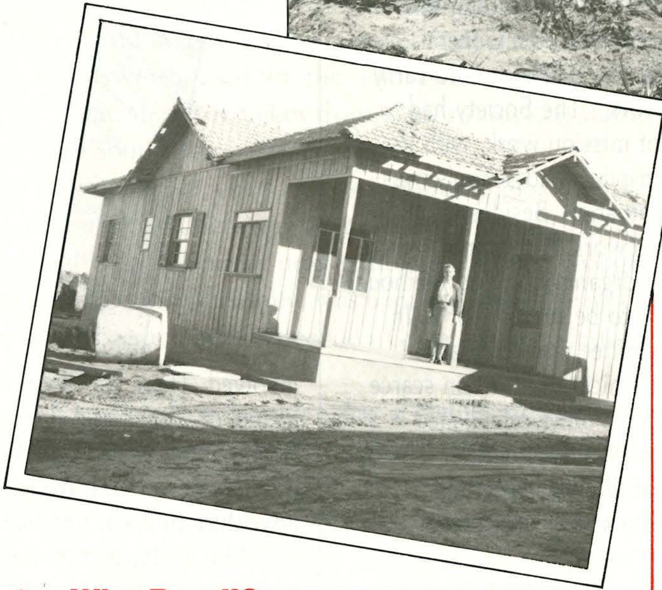
[1] Garth Hewitt, Nero's Watching Video on **Road to Freedom**, Myrrh, 1983

[2] Europe in Figures, 1989/90 Edition. Produced by the Statistical Office of the EC. Page 14 (2.64)

[3] Private consumption in UK increased 25 per cent from 1975-87. Page 15 of **Europe in Figures.**

'Pioneer Evangelism, Twentieth Century Style' — The Story of BMS Work in Brazil

by
LESLEY ROWE



Above: Arthur Elder visiting a family in Paraná
Left: Mr & Mrs Elder's home at Umuarama

1. Why Brazil?

BRAZIL. Immediate images are conjured up of threatened rain forests, coffee, World Cup football, Liberation theology, a huge international debt and runaway inflation. Today, Brazil, the fifth largest country in the world, with a population of 140 million plus, has both sophistication and squalor. Wealth and beauty live side by side with sprawling urban poverty. Eighty-two per cent of the population are poor. Much of the urban development has taken place at headlong speed in the last 40 years or so.

It was this great country that became, in 1953, the first new major area of BMS work in the 20th century. Asia had been the destination for its first missionaries in the 18th century. The West Indies, Africa and China had followed in the 19th century. In the wake of two World Wars which had changed the face of the planet, came the need for a new kind of missionary enterprise to present the unchanging gospel of Jesus Christ to the modern world.

As the Communists gained control in China, the country was closed to foreign missionaries, including those from the BMS. Among those leaving China were the BMS missionaries, Arthur and Kathleen Elder. Like their colleagues, they were praying that God would guide them clearly into a new area of service for Him. Arthur, born in Argentina to missionary parents, wondered whether God wanted him to return to Argentina. As a young man his original aim was to serve God there.

The Elders had no idea of BMS intentions, until they received a letter from the Society's foreign secretary, Victor Hayward, as they embarked for Britain. He explained how the Society had been impressed by a report about Brazil, received from Dr Townley Lord, minister of Bloomsbury Central Baptist Church. Townley Lord had visited South America in his capacity as President of the Baptist World Alliance, and he spoke ▶

Above: Rev J B Middlebrook, BMS General Home Secretary, discusses plans for church building at Cianorte with Derek Winter

Right: Frank and Peggy Gouthwaite pioneering at Potinga – 1978

movingly of the evangelistic needs and opportunities in Brazil, urging the BMS to consider offering support. As a result, the BMS had written both to the Brazilian Baptist Convention in Rio de Janeiro and the Southern Baptist Convention in Louisville, USA, to see if they would welcome BMS missionaries in Brazil. The Southern Baptists had been largely responsible, under God, for initiating and developing Baptist work in Brazil, and they still had a sizeable number of personnel working with the Brazilian church. Both the Brazilian and American bodies responded very positively to the idea of BMS partnership with them.

Arthur and Kathleen Elder were thrilled as they read Victor Hayward's letter, which went on to ask them if they would be interested in opening up a new BMS field in South America. This was an amazing confirmation to them of the way God had been guiding their own thoughts towards that continent.

2. The First Two Years

At first it was decided that the Elders should go out to Brazil essentially on an exploratory, fact-finding mission for two years, and then report back to the General Committee with their findings. Their brief was to carry out "pioneering evangelistic work". The Society had realised that the old pattern of mission work, with its mission stations and costly hospitals and schools, was not appropriate for this new situation. Besides, BMS missionaries were going out to work in a country where a Baptist church, with its own organisation and methods, already existed, and they were to be servants of it. In Britain, too, the General Committee was wary about taking on a new commitment which might drain scarce financial resources away from the other established mission fields. And so the approach was initially cautious and very specific. The Brazilian Baptists regarded evangelism as their first priority and it was for this task that they sought BMS help.

Leaving London in Coronation Year, 1953, the Elders soon met Walter Kaschel, the minister of the First Baptist Church in Curitiba, at a BWA meeting in Rio. He told them of the tremendous needs and opportunities for mission in his state of Paraná. Visiting him during their first break from Portuguese language training in Campinas, Arthur and Kathleen were able to see at first hand how the church in Brazil operated.

In an area being cleared and opened up for settlement, roads were being constructed and towns being built at approximately 100 km intervals along them. The Baptist churches always stressed the need for all members to share their faith with their families and neighbours, and so, as Christians moved out to the new settlements, a gospel witness went with them. It wou
before a few Christians met for prayer
in a home, and through their witness,
converts to their numbers. Thus, new
being born and growing at a rapid rat
Paraná seemed just the place for the B

involved. There was so much potential
gospel of Christ, and the new converts
teaching and pastoring. The 20th centu
missionaries often travelled by car, but
adventure in itself; unreliable vehicles
could be dusty, bumpy tracks or quag
had to face opposition and discourager
from the dead-hand of nominal Roman
superstition or spiritism, which were a
the population.

After a year's language school, the E
church at Ponta Grossa, and were soon
a branch church planted on the outskir

Arthur Elder was soon asked to take
Southern Baptist Missionary as the Ex
of the Paraná State Junta (Committee).
to get a good overall picture of Baptist
and to get to know the various church
pastors. This was a great help as he pr
for the BMS Committee back in Britai

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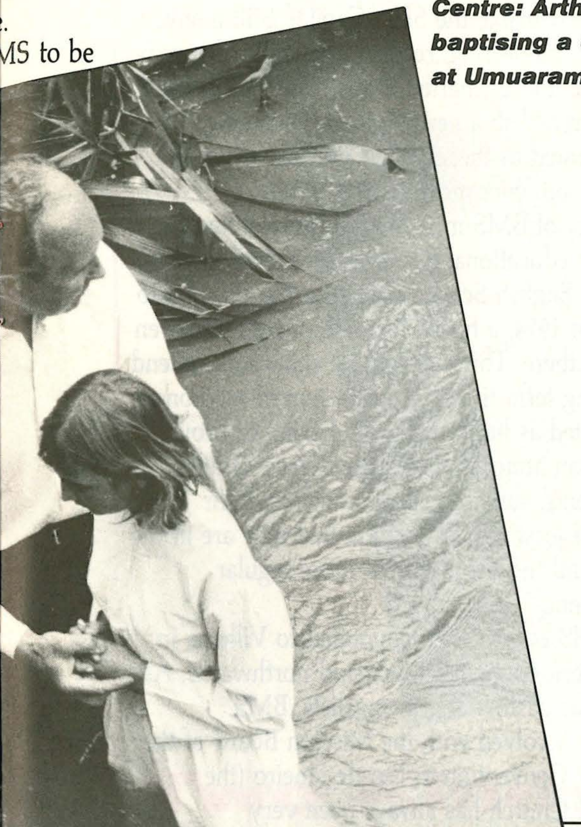

Centre: Arthur Elder baptising a candidate at Umuarama

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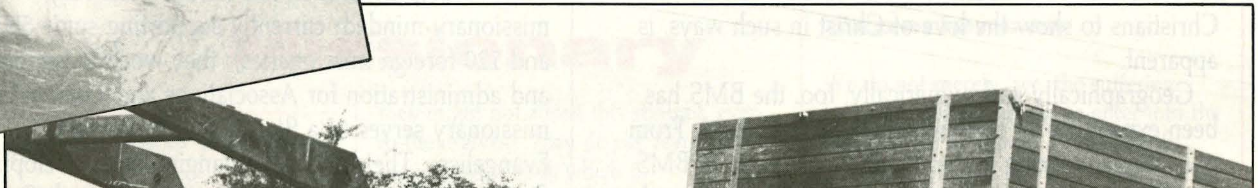
3. 'Carry on the Good work . . .'

The report from Brazil was discussed in November 1956, with the conclusion 'that the Society should now record its decision to continue the piece of pioneering evangelistic work in South America begun in 1953.' A note of caution added, 'that the Brazilian venture should not be allowed to divert resources from existing commitments on the Society's established fields, where the need for additional missionaries remains so great.'

Many people in Britain were challenged by the exciting evangelistic opportunities opening up in Brazil. The Elders moved on to Cianorte and then Umuarama. Derek and Beryl Winter joined them in Brazil, soon to be followed by Brunton and Sheila Scott. The general pattern was to stay with a fellowship till it grew strong enough to support its own pastor and erect its own building. As the work developed rapidly in the new towns which were springing up, the urgent need for trained pastors became increasingly obvious. The supply simply could not meet the demand. The natural leaders existed but the training provision for them needed to be developed. Arthur Elder was asked to move to Curitiba, the State Capital of Paraná, to organise a Headquarters for the State Committee. This also meant he was able to assist in the Bible Institute, involved in training Church leaders, which was also located in Curitiba. ▶



4. A Widening and Deepening Work

At the beginning, the BMS work was almost solely evangelistic and church-based, as agreed. As time has gone on, and the Brazilian church has become increasingly aware of its responsibility to show Christ's love in practical ways to the poor, the BMS has also become involved in a wider and deeper ministry.

However, even from the early years, there had been exceptions to the 'pioneer evangelism' work undertaken by the BMS missionaries. An agricultural project at Potinga, initially staffed by Frank and Peggy Gouthwaite, was begun to encourage rural self-sufficiency. In 1979 it was named the Centro Batista Desenvolvimento Rural (CEBADER). The work continues today, giving advice and help on conservation matters, improving agricultural techniques and providing many opportunities for day-to-day evangelism.

The BMS has also been involved with medical dispensary work for some time, and more recently has shared in a number of social projects amongst the favela dwellers, in the city slums. These include the 'House of Friendship' in Campo Grande (capital of the state of Mato Grosso do Sul) and the projects at Fortaleza in Ceara, where rehabilitation is provided for malnourished and handicapped children and day care is offered for school age children. In a country where there are an estimated ten million street children, the need for Christians to show the love of Christ in such ways, is apparent.

Geographically and numerically, too, the BMS has been expanding its presence in Brazil since 1953. From one couple working in Parana, there are now 60 BMS missionaries working in many parts of Brazil, from the north to the south. They serve with the State Baptist Conventions in Acre, Mato Grosso do Sul, Paraná, Rio Grande do Sul, Rio Grande do Norte, Rondônia and São Paulo. The next area after Paraná was Mato Grosso, in the north, with BMS missionaries working first in Caceres and then Cuiabá, the State Capital. Still many Brazilians have a pioneering, restless mentality, always wanting to move into uncharted areas, clear a new space for themselves, establish a new lifestyle. Thus new churches are planted as these people take the news of God's salvation into ever more remote places.

As the number of BMS missionaries grew, it became obvious that the educational needs of their children must be met. A good English School existed in the city of São Paulo, and so, in 1974, a hostel for missionaries' children was established there. This enabled the children to attend the school during term times. A succession of missionary couples have acted as house parents, striving to provide a caring, Christian atmosphere for their large 'family'. Missionary parents, suffering separation from their children, have at least the consolation that they are in the same country, and the possibility of more regular contacts with them.

In 1979, a BMS couple were appointed to Vilhena in Rondônia, as work continued to expand northwards. As well as serving as pastors and evangelists, BMS missionaries are involved with the Mission Board of the Brazilian Baptist Convention in Rio de Janeiro (the Brazilian Baptist Church has always been very missionary-minded: currently supporting some 550 home and 120 foreign missionaries); they work in seminaries, and administration for Associations and Conventions; a missionary serves as a State Co-ordinator for Evangelism. Their roles are changing and developing, as the Baptist Churches in Brazil prayerfully seek God's way ahead for them. □

BMS BI-CENTENARY ROAD SHOW WANTED TO COMPLETE TEAM

1 TECHNICAL DIRECTOR

A person with audio-visual and lighting skills:

- to be responsible for designing and operating lighting effects
- to be responsible for compiling from given resources and operating slide/speech/music effects.

2 & 3 MATURE MAN AND WOMAN

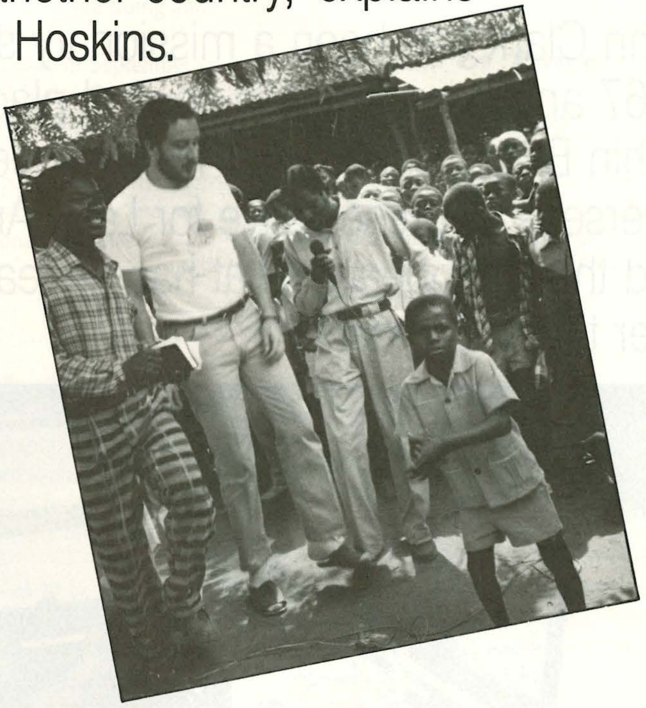
(Married couple or two single people):

- to have pastoral oversight of the team
- to drive the team from venue to venue
- to take small cameo roles in the show
- to assist the technical director during each performance.

All applicants need to be able to give their time from January to October and to be able to exist on pocket money with all incurred expenses, board and lodging found.

For further details and applications write or phone Elizabeth Webb, 21 Gerand Road, Harrow, HA1 2ND. Telephone 081-909 3274.

'Learning from Mission starts as an attitude of mind, and it starts before you even set foot in another country,' explains Richard Hoskins.



Two Kinds of Missionary

For me, the deeper I have begun to strive into the experiences of the suffering here, the deeper I have begun to strive into the heart of theology.

THERE ARE TWO kinds of missionaries. Africans know this, and they recognise the difference. One church leader once said to me, 'We must recognise that there are bad Zairians, and there are good Zairians; there are bad missionaries, and there are good missionaries.'

The first kind come to Zaire with a fixed view of Christianity; they think essentially that they are right (though they might not admit this straight, even to themselves). They do not learn one of the languages with which to communicate with Zairians, they have little respect for the customs of the local culture. They become unhappy. Eventually some even look for scapegoats, becoming critical of institutions and even colleagues. They grow increasingly critical of the local and national Church, failing to see its great strengths. They do not understand the local people, nor the situation of their suffering. They go back to the UK little changed by their experience overseas. They were aliens in an alien land.

The other kind, possibly a minority of the missionary community, accept that they do not know everything there is to know about God. They want to learn from others. They see reasons for the different ways the national Christians act, and they want to learn from them. They humbly recognise their own faults. They make an effort to learn the local language, and to experience the local culture.

They begin to communicate. This communication is not simply linguistic, but a way of life. They begin to understand 'the other'. After a time they love the national Christians, they love the culture, they love the people; and the people love them. 'The Other' ceases to exist in their mind: they become one in spirit and heart with the suffering Church.

This does not happen overnight, nor does it happen simply by giving away material possessions, but it begins with the motive of a right attitude of mind. They become at home overseas, but aliens when they go back to the UK.

To suffer is to change. It is almost impossible to live actually amongst Zairian people and not to see their intense suffering. One can never be a true missionary of Jesus Christ unless one is prepared to enact the principle and practice of the incarnation. We follow Christ: going like Him to an alien land, learning an alien language, loving a people and a place until they cease to be 'alien' at all, but become your own. We become one with those to whom we were sent. This is the way of the Cross in Mission.

Personal Experiences

We do not merely 'see' the suffering however. We may begin to enter into the reality of its existence. To suffer is to change. We begin to learn about the rich understanding of a people who experience the reality of suffering all their lives. It little matters what form our 'entering into' may take, the important thing is that it takes place.

For me, the death of our daughter Abigail was not so much the catalyst for change and learning, but the very personal touch of the processes I was already experiencing all around me in the lives of others; particularly when I went out to villages on evangelism campaigns. I began to read the Bible with 'Third World' eyes, and no longer from behind my western mask.

Before I came overseas I had tried to confine God inside western evangelicalism. Its failure to answer even the most basic questions of human tragedy and suffering in the Third World was like the pin prick of a balloon. Jesus suddenly became very real for me: no longer as the comfortable Lord of so much western Christianity, but the Saviour of a suffering world.

►

Where many western theologians left me cold; isolated as I felt them to be from so much of the world's suffering existence, Third World theologians spoke from the depth of their own suffering to the heart of mine. And in the heart of that suffering is the heart of Jesus Christ. They understood the cry of the oppressed as identified in the cry of Jesus.

Slowly God began to change me: and to show me more about Himself; His nature, who He is, and what He does.

And then I began to discover too that there were theologians in the west as well who were addressing these issues. The more I sought to understand what the world, outside our comfortable churches back home, experiences, the more I wanted also to understand about God, and what God is really like. He is the God who encompasses the pain of this world, suffers like we do, and who therefore experiences change, and yet remains God.

For me, the deeper I have begun to strive into the experiences of the suffering here, the deeper I have begun to strive into the heart of theology.

I still cry for my little daughter (most recently just this last night). But the tears of Sue and me are but a drop in the ocean of tears cried every day by lovely people out here in Africa. In the 'Third World' people cannot resist Jesus, because He reveals to them and us, the suffering God.

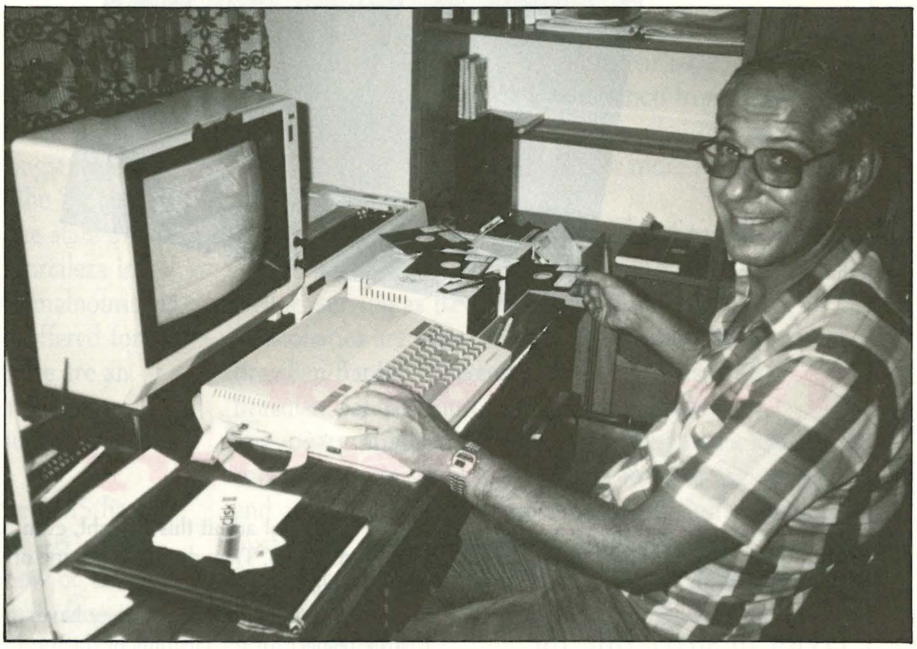
To suffer is to change. It is almost impossible to live actually amongst Zairian people and not to see their intense suffering.

The words of a South African poet, Gabriel Setiloane, ring in my ears:

'And yet for us
  it is when He is on the cross,
This Jesus of Nazareth,
  with holed hands and open side,
  like a beast at a sacrifice:
When He is stripped,
  naked like us,
Browned and sweating water and
blood in the heat of the sun,
Yet silent,
That we cannot resist Him.' □

Learning from Mission

John Clark has been a missionary since 1967 and has served in several places within Brazil. Since 1987 he has been BMS Overseas Representative for Latin America and the Caribbean. What has he learned over these 24 years?



Giving

WELL THERE'S THIS whole question of who administers Christian giving. Should it be an individual decision or should it be a corporate decision? In Britain we are very individualistic and most Christians decide for themselves how they are going to use their time and where their giving should go — 30 per cent to the local church, ten per cent to BMS and Home Mission, five per cent to a Baptist College, and so on.

In Brazil an individual's tithed giving will go to the local church which will then decide how it is to be spent. It strikes me that this is more theologically correct according to our understanding of the church meeting.

Would we have more interest in our British church meetings if all our tithe giving were offered to the local church? We would certainly be a lot more interested in where the money was going and it would be a corporate seeking of the mind of Christ rather than an individual one.

This means that local churches in Brazil, for their size and according to the earning power of the congregation, have a lot more money than the average British church. Just imagine what the income of our British churches would be if everybody tithed!

Not that everyone in Brazil tithes. Perhaps somewhere between 50 and 75 per cent of active members tithe.

Mission

Another thing I have learned is the way the Sunday School can be a unifying factor in church life.

Every church member gets a magazine from the Sunday School class. This follows a unified three year curriculum. Built into it there is mission publicity. So people tend to be far more aware of what their missionaries are doing and what mission is about.

The second Sunday in September is always National Mission Sunday. The second Sunday in March is always Overseas Mission Sunday. It would be very difficult to go into a Baptist church in Brazil on Mission Sunday and not hear some missionary emphasis.

Growth

When I went to Brazil I had been trained as a fairly typical British Baptist minister to maintain the status quo. The idea was that you produced x-number of theological students for x-number of churches. There was a fairly controlled intake.

So it was a shock to be thrown into a situation where the churches did not think in terms of maintaining the status quo but actually believed that they were going to grow. Who planned for growth and thought in terms of growth. In church and association meetings there were planning sessions and debates about whether to open new work and where to get the resources. So much time was taken up with how the church was going to grow.

I know I am now out of touch with the British scene, but it was so different from what I had experienced. For many years in Britain we have used the concept of individual growth to Christian maturity as an excuse for avoiding the issue of church growth.

Discipline

How much right does a church have to discipline its members? I have been trying to think what you have to do in Britain to be excluded from the average Baptist church. In Brazil I was flung into a situation where you could be excluded for smoking, drinking, going to the cinema, playing football or cutting your hair – if you were a woman.

Some of this has changed, but that still raises the same question as with tithing: 'Does the individual decide about how to live as a Christian or does the church body have any say in lifestyle? Should there be a corporate expression of how we ought to live?

I am not saying that the Brazilian church has got it right, but sometimes we British Baptists have gone to the other extreme. Now it seems that anything goes.

The Use of Time

Some of our Brazilian young people work from eight o'clock in the morning until six o'clock at night. Then they study from seven until eleven o'clock at night. On Sunday, when a lot of young people in this country would think themselves justified in staying in bed until midday because they have worked so hard in the week, the Brazilian will be in church throughout the morning, go out to a preaching point for the young people in the afternoon and then come back to church in the evening.

Whilst in Brazil I have learnt to question how we use our time. How do we divide our time between church and the world? I think that it is very much a Christian mandate to go out and make this world a happier and a more beautiful place by our Christian presence. But I have a feeling that a lot of people do not see that as a Kingdom activity. The church has become an appendage to their lives. They are satisfied by earning well and they have their clubs and their 'religious spot.'

When I became a Christian, my parents came along to church and discovered that their very best friend from the horticultural society, whom they had known for 20 years, was a member.

A Brazilian would say, 'How could you possibly be alongside somebody for 20 years without knowing they were a Christian?' ☐

Edinburgh and Lothians
Baptist Missionary Auxiliary

CAREY SPEAKS TODAY

What can the founder of the Baptist Missionary Society tell us about Christian mission in multi-cultural Edinburgh two hundred years on?

Find out on

SATURDAY, 1 FEBRUARY 1992
CHARLOTTE BAPTIST CHAPEL
10 am – 4 pm

Main speaker:
Dr DAVID SMITH
(Principal, Northumbria Bible College)

World MISSION Link

ARE YOU FEELING buried under paper? The World Mission Link desk sympathises but it's difficult to change to a new system without lots of paper being involved. We send you information and letters, you send us letters, we send you further letters and information. Remembering all this information can be difficult and, sometimes, it gets passed to others and lost. So – here is a check list to remind you of some of the things you should have received –

World Mission Link Booklet – an explanation of World Mission Link in words and cartoons.

Guidelines – a green leaflet which answers some of the questions people have raised about having World Mission Link events.

Link-Up request form – a multicoloured form (top sheet yellow) that Link-Up groups are given by their BMS Representative to fill in and return. This form is essential when requesting a Link-Up missionary.

And, if you are involved in the organisation of a Staff Team Event, *Notes for those organising Staff Teams.*

If you've lost any of the above – don't worry – let us know and we can see you get a replacement.

Link-Up Group contact person

A new title. Each Link-Up group appoints a *contact person*. It is the *contact person* who receives all the correspondence about the Link-Up group. When a Link-Up missionary is arranged the letter goes to them. When the Link-Up missionary is returning for Home Assignment the letter giving dates they can visit their Link-Up groups goes to them. When the Link-Up missionary writes a Prayer letter copies go to them. The *contact person* distributes all this information to the churches in the Link-Up group, a vital job. We are grateful to those willing to take on this job. They ensure that all the information gets to the churches.

The autumn programme of *Staff Teams* is now underway. There will be Team Events in Wales, Scotland and various parts of England. Ask your BMS Representative for details. ☐

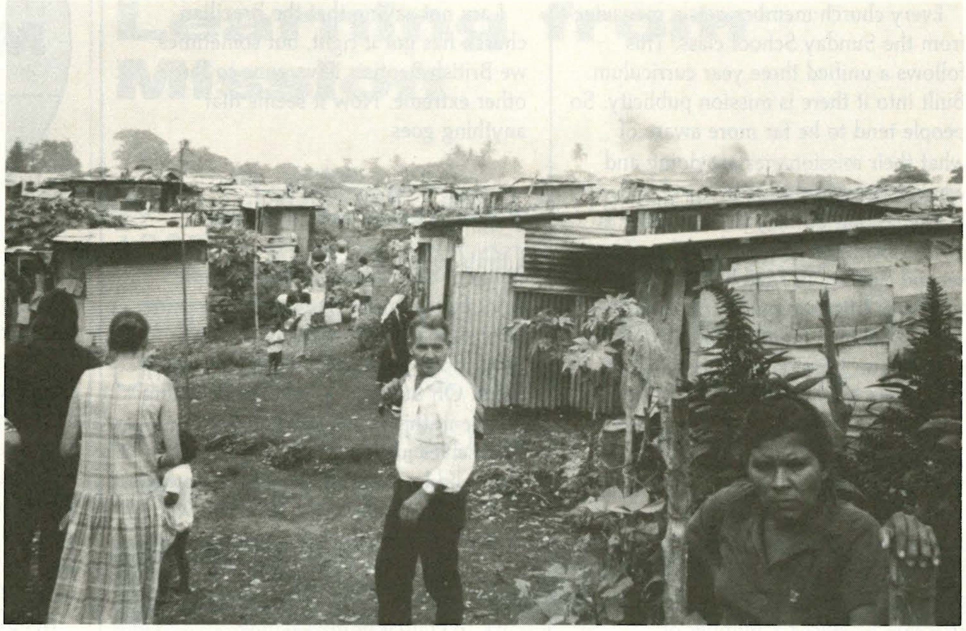
EVICTION

The Baptist Missionary Society has sent emergency aid to help thousands of people forcibly evicted from their shanty homes in El Salvador.

On 9 August over 500 armed soldiers, police and national guards entered a rubbish tip on the outskirts of San Salvador where 928 families made a living by scavenging for material which they could recycle or make into things to sell.

'The displaced families have now been divided into three communities, Mejicanos, San Bartolo and San Marcos,' reported BMS assistant overseas secretary, David Martin.

'The El Salvador Baptist Association and other church groups within the country have received appeals for food and for materials to construct temporary housing. And the El Salvador Baptist Association, in turn, appealed to the BMS for help on 29 August. The next day, the BMS sent £10,000 from its Relief Fund as an initial response.'



The shanty homes on the rubbish tip

COMINGS AND GOINGS

Theo Lambourne has now started work as BMS representative for the Midlands. He has taken over from Peter Briggs, who has done the work for some years in an honorary capacity, after taking early retirement from his educational responsibilities.

As a 'mish kid' who was born in Angola to BMS missionary parents Theo feels very much at home with the BMS.

'I have grown up in an atmosphere of BMS,' he said. 'I have been to more BMS summer schools than I can remember, somewhere between ten and 20. I've lost count. My wife Marian was missionary secretary in our church in Sheffield so we have been actively promoting BMS over the years.'

Theo has just taken up his new appointment after a quarter of a century in teaching. For the last 17 years he has been teaching science in a comprehensive school on the outskirts of Sheffield.

'Prior to that I was teaching in Kenya, in bush situations, where I was the only European in a small African school. It was actually in an Anglican area so I attended a little, mud African church. But I was often out at weekends taking services, usually in other secondary schools and occasionally in African churches.

'We had a Christian Union in the school and during the holidays we attended Christian conventions in different parts of Kenya.'

The Lambourne family, which includes two daughters, Rachel and Rebecca, have moved down the M1 from Sheffield to Oadby, near Leicester, where they have linked up with the local Baptist church. In fact his commissioning service as a BMS area representative was held there on 31 August.

'We are quite sure that this is the church that God wants us to go to and we are looking forward to becoming part of the fellowship and operating from there as a base right out across the Midlands.'

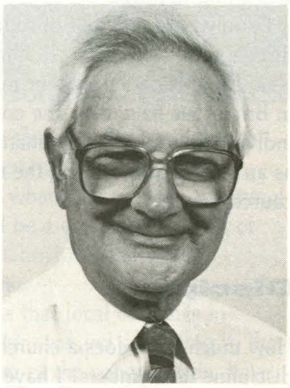
Theo's responsibility is to promote BMS in the more than 380 Baptist churches in the Midlands area which stretches from the Welsh borders to the Lincolnshire coast.

'The challenge is going to be to get across the whole vision of world mission to the churches. The new BMS World Mission Link scheme means that initially I am going to be tremendously involved in linking churches to missionaries. Once that has been established then obviously the ongoing education side is going to be vitally important.'

The move from Sheffield to Leicester has not been easy for Rachel and Rebecca Lambourne as they move to new schools.

'But they accept that what we are doing is the Lord's work and they are with Marian and myself in this move,' Theo said.

. . . .



Jim Grenfell

After seven years as Personnel Secretary, responsible for missionary candidates, Joan Maple is returning to teaching, but this time to the teaching of English as a foreign language.

Joan previously served as a missionary in Zaire teaching theology at Bolobo and Yakusu.

Her place, in the Didcot

office, has been taken on a temporary basis by Jim Grenfell. Jim was a missionary in Angola from 1951 and then, after the emergency in Angola, he worked amongst refugees in Lower Zaire. He returned to the UK in 1971 and for four years was a pastor in Nottingham. He returned to Angola in 1975 and then in 1980 he was appointed Tutor at St Andrew's Hall, Selly Oak.

FUN(D) DAY

The BMS Bicentenary 'Fund for the Future', which is opened officially this month, has already benefited from several generous donations. The Bedford Auxiliary held a Fun Day at Cotton End and raised £603. As the photographs show, raising money for the BMS can be very enjoyable. The guest speaker, amongst the cream teas, sponsored bounces and competitions, was José Laurindo from Brazil.

The Fund for the Future will enable the BMS to enter into new mission partnerships, to support partner churches as they enter into mission partnerships themselves, and to provide bursaries and scholarships to overseas Christians.

Funding the future at Cotton End

FIFTY YEARS

Two people have now completed 50 years of membership of the BMS General Committee. The Revd Arthur Davies and the Revd Walter Bottoms were both elected for the first time in 1941.

Mr Davies was Chairman of the Society in 1962-63 and was made an honorary life member in 1964. Mr Bottoms was Young People's Secretary from 1937 to 1940 and was made an honorary life member in 1971.

THANKYOU

Keith Skirrow writes: 'We want to say thank you to all *Herald* readers whose generosity helped us to raise £1,173 for the BMS Fund for the Future. We also raised £1,477 for our local hospice.

The walk was thoroughly enjoyable and with the exception of one bad day, the weather was very kind to us.

Keith's companion on the sponsored walk was Frank Cooper, a fellow member of Victoria Road Baptist Church, Chelmsford. They walked from Robin Hood's Bay in the east to St Bees Head in the west taking '16 days and one day's sabbath.'

MUCK AND MONEY

'Where there's muck, there's money,' so they say, and a group of Baptists in Huntingdon proved it by raising £100 for the BMS Women's Project.

The home of the Rev James and Vera Buckley has a very large garden.

'And it provides loads and loads of lovely compost," said Vera. 'At our recent garden party for the BMS, among other things, we sold the compost at 30p per bag. It was a case of not pick your own, but dig your own!'

Former BMS missionary in Nepal, Stephen Bull, encouraged the queue of eager takers to 'Dig for victory.'

WATCH THIS SPACE

On 2 October, 1992, special BiCentenary services are planned for Westminster Abbey and Kettering, the birth-place of the BMS. Special and representative guests are being invited as well as General Committee members. But the BMS is anxious that ordinary Baptist church members, loyal supporters of BMS work, also have an opportunity to attend. Places are going to be limited so watch out for future announcements which will explain how we are going to allocate seats and how you can apply for them.

PHONE EXTENSION 202

Stand by your phones. The BMS Fund for the Future is now open! Although several people and churches have already sent in contributions the Fund for £2 million was officially opened on 2 October and we await your promise of gifts. Telephone BMS on 0235 512077 and ask for extension 202 where someone is waiting for your call.

The Fund for the Future is to be raised between the BMS birthdays, 2 October, 1991 and 2 October, 1993. It is for new work and so it is meant to be extra giving over and above the normal ongoing support of BMS work.

The video crew at work in Moulton. They were filming the life of William Carey. The video will be shown on Channel 4 in February

It will be spent on responding to invitations to new work in Europe, Central America and the Far East; on urban mission in South America, Zaire, Bangladesh, El Salvador, and elsewhere; on youth outreach and Action teams; on the support of cross cultural mission in Britain; and in encouraging our partner churches to engage in mission beyond their own countries. The fund will also help our partners to respond to the many mission opportunities in radio and television.

CALL TO PRAYER

20-26 OCTOBER

Zaire: Church Work

This week we are thinking mainly of the work of evangelism and Christian education. In a church as large as the Baptist Community of the River Zaire and stretching along the river for over 1,000 miles, this is no easy task. Bibles and other Christian literature are not easily available, communications are bad and there are not enough fully trained leaders.

We pray for Pastor Mudi, who heads the CBFZ department of evangelism but often finds there is not enough money for his work; Mama Ditina, who is responsible for women's work and organises retreats and conferences; Mr Makiadi, who co-ordinates Christian Education.

Throughout the CBFZ there are various committees responsible for writing, translating and the distribution of literature and Bibles.

27 OCTOBER-2 NOVEMBER

Brazil: Mato Grosso do Sul

Margaret Swires, who has been the Interim Executive Secretary for Social work has now handed back her responsibilities to Frank Gouthwaite who has returned from Home Assignment in the UK. Just before she left to take up a new work in the north east of Brazil, Margaret wrote about the work in Mato Grosso do Sul.

'The Baptist House of Friendship has a new director, Clenir. She is one of the first teachers in the project. Pray for greater interest and help from the churches. The River project (Pantanal) is also under review. Pray for the meeting of the State Committee and Frank and the project leader as they discuss and plan the best use of the money they have for the next four years. The Indian project has almost come to the end of its first year and is under review. Pray for the problems of climate and transport over dirt tracks.'

3-9 NOVEMBER

Zaire: Kinshasa

Kinshasa, like any large and growing city in the Third World, is humming with life as people from all over Zaire mix together, try to build community, make a living and educate their children. Africa is in the midst of change, old governments are being replaced and dictators are falling. There is a strong movement for change in Kinshasa, the centre of Zaire's governnment and the hope is that this will take place peacefully and without bloodshed. Unfortunately there have been riots and people have been hurt.

In the midst of this there is the church. The Baptist Community of the River Zaire has its headquarters in Kinshasa and several of our BMS personnel are based there. Richard Hoskins looks after the Missionary Affairs office. He deals with transport arrangements and often finds himself travelling to the airport late at night and arriving home in the early hours of the morning.

John and Ruth Davis run the hostel for missionary children, Foster Wright assists Pastor Koli in the pastoral care of missionaries. He is also assistant pastor in one of the Kinshasa parishes.

O Lord of the city,
where it is easy
to feel lonely,
forgotten, isolated
among the thousands
who mill around,
enable your church
to create centres
of true community
where people belong
and can grow
and realise
their full humanity
as they discover themselves
and their fellows
encompassed by your love.

10-16 NOVEMBER

Nepal: Education

The clear objective of UMN work is to train and facilitate an increasing number of Nepalis who will be equipped to take responsibility in succession to expatriate personnel. In Kathmandu, the Business School is producing very able and trained secretarial personnel. Some of the courses run simultaneously as candidates are selected from various background circumstances.

Efforts are being made to identify staff on the projects recruited locally who may benefit from more training to equip themselves and benefit the projects: for some of these people a non-formal education programme has been set up. Tutorial teachers supplied by BMS are Joy Ransom at Okhaldhunga: Sheila Loader at Tansen.

The Gandakhi Boarding School (English medium) is the only government recognised regional school in Nepal and it clearly offers opportunity for the young people of Nepal who not only are academically able but whose families can finance them. A number of scholarships through UMN are on offer for less well placed applicants. BMS Staff at Gandkhi Boarding School in Pohkara include Graham and Debbie Atkinson and Jeremy and Ruth Clewett.

The Karnali Technical School at Jumla offers very practical courses in both agriculture and health.

17-23 NOVEMBER

Bangladesh: Chandraghona

The Leprosy Hospital provides care for many patients who need treatment. Preventative medical care is of the highest priority in all medical service, but particularly in potential cases of Leprosy. The Hospital gives close attention to those who are identified with the earlier signs of leprosy in the community.

Nearby is the Chandraghona General Hospital, where for many years the love of Christ has been offered through medical and surgical services. The Hospital attracts patients from a very wide geographical area across the Rangamati Hill Tracts. There is a shortage of committed Bangladeshi Christian doctors and nursing staff. The staffing situation has become an acute problem for which urgent prayer is requested.

Dr S M Chowdhury is the Medical Superintendent of the General Hospital. His Japanese colleague Dr Ken Hatano has oversight of the Leprosy Hospital. Mr Ashutosh Biswas is the Accountant of Chandraghona Hospital. Dr Reba MacField is responsible for the Obstetrics and Gynaecology Departments. The Matron of the Hospital is Mrs M Baker. Dr Afru Mong serves the Leprosy Hospital as Medical Officer. Phil Commons is involved in both Hospitals as Physiotherapist. Mrs R Gain serves as Principal of the Nurses' Training School.

24-30 NOVEMBER

Zaire: Education

The pressures on young people in Zaire are enormous. In a poor country the benefits of a good education cannot be exaggerated. But often it is only the piece of paper at the end of the exams which is seen as vital for work in the future and some think that all they need to do is pay for it. So church schools have to aim for high standards both morally and educationally.

As well as the many CBFZ schools in Zaire there is the Zaire British Association School which offers primary education for missionary children and the children of business and diplomatic families who have English as a first or second language. The BMS teachers in this school have an opportunity of witnessing in a multi-faith expatriate community. Ruth Montacute is the school's headmistress.

TREASURERS PLEASE NOTE!

The BMS Financial Year
ends on
31 OCTOBER
when the books will be closed

Please send all contributions
and donations to the Society
by that date

1-7 DECEMBER

Brazil: Mato Grosso and Santa Catarina

Peter Cousins who is involved in church planting and seminary teaching writes about his work in Cuiabá: 'Our little congregation is growing steadily but firmly. We have around 30 people at services and always have visitors. We are planning evangelistic campaigns and are going to be without enough space by the end of the year. Several people have come to faith recently.

'The seminary is providing the biggest headache. The teaching standards have been high, the students have shown an increased maturity. We were thrilled to learn that they decided to forego the end-of-term party and to have a day's evangelistic service.

'We have a number of new teachers including our colleagues Mike and Jean Gardiner who arrived in July. This will diminish my teaching load and give added strength to our teaching staff. Our biggest prayer is for more students.'

8-14 DECEMBER

China

The situation in China remains oppressive with the Communist government retaining tight hold on the country. The Church, however, continues to grow and we hear many stories of the way groups of Christians are witnessing to their faith in Jesus Christ. Religion can be practised and it is recognised that it has a role within society. Christian leaders, however, have to be very careful what they say.

There is still a great shortage of trained pastors and leaders. Most of the pastors, who remained faithful through the dark and difficult days, are now very old. Pray for the training of leaders in the national and provincial seminaries.

MISSIONARY MOVEMENTS

ARRIVALS

Miss Pat Woolhouse
on 2 August from Kimpese, Zaire

Miss Gwen Hunter
on 17 August from Kimpese, Zaire
(Private visit)

Miss Carole Whitmee
on 28 August from Balangir, India

DEPARTURES

Miss Karen Poole
on 1 August to Kinshasa, Zaire

Rev James and Mrs Susan Grote
on 12 August to San Salvador,
El Salvador

Mrs Corinna Woods
to Kathmandu, Nepal

Mr Ian and Mrs Pauline Thomas
on 20 August to Bolobo, Zaire

Mr Les and Mrs Jane Bromley
on 20 August to Bolobo, Zaire

Miss Gwen Hunter
on 22 August to Kimpese, Zaire

Miss Valerie Hamilton
on 28 August to Dhaka, Bangladesh

ACKNOWLEDGEMENTS

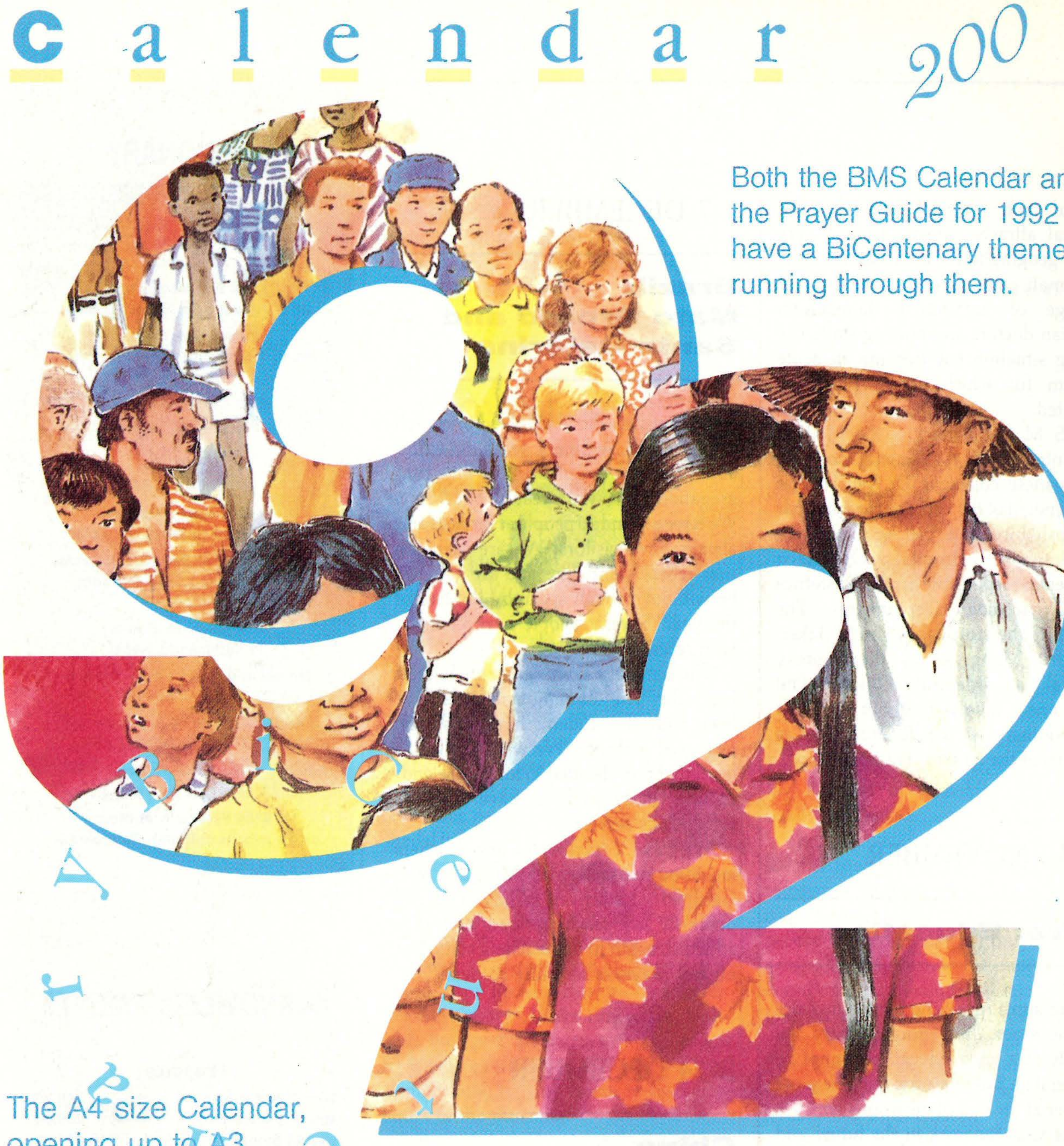
LEGACIES

Miss H M Barrett	300.72
Mrs G E M Howard	200.00
Harold Stoneman	544.01
John R Billows	23,815.00
S K Hullett	98.81
Miss Gertrude Emily Tressider	1,000.00
Miss D Bosby	2.51
Miss A T Cross	5,130.32
Mrs Doris Ivy Mansell	50.00
Mrs Winifred E Pine	6,000.00
Miss Annie Mary Rees	100.00
Jim and Bessie Young	600.00
Mrs S H Saunders	150.00
Miss L R Ingle	18,871.95
Mrs Eunice Ann Davies	24,930.13
Miss Tegrudd Williams	1,000.00
Mrs Doris Kathleen Kelday	1,913.28
Ethel Nunn	6,019.76
Miss M A Swindon	100.00

GENERAL WORK

Anon: £10.00; Durham: £30.00; Andover: £10.00; Charities Trust: £9.50; via Corinna Woods: £3.00; FAE Aberdeen: £25.00; Payroll Giving: £25.35; Anon: £50.00; Anon: £5.00; Dunfermline: £300.00; Dunfermline: £30.00; Cambuslang: £100.00; Darlington: £30.00; GYE voucher: £88.45; Andover: £10.00.

Calendar



Both the BMS Calendar and the Prayer Guide for 1992 will have a BiCentenary theme running through them.

The A4 size Calendar, opening up to A3, has a full colour photograph each month illustrating the worldwide work of the Society today and a monochrome print highlighting some aspect of BMS history.

Available in October it is good value at £2.20 including post and package. For orders of ten copies or more please deduct 10 per cent.

Prayer Guide

The 1992 BMS Prayer Guide will also be available in October and costs 75p. An invaluable help in focusing our attention on a different area of BMS work for each day of the year; it names both people and situations and enables us to pray with understanding.

CUT OUT THIS COUPON AND SEND TODAY TO:

Baptist Missionary Society, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon OX11 8XA

Please send ________ BMS Calendars at £2.20 each Please send ________ 1992 Prayer Guides at 75p each

Name.. Address ....

.... Post Code ....

Home Church.. I enclose £ ________ (cheques made payable to BMS)

MISSIONARY Herald

ZAIRE
KILOU

RECEIVED NOV 22 1991

ZAIRE EVACUATION – some first hand accounts: WHERE ANGELS DARE – GOOD NEWS FROM GUYANA – EVANGELISM IN BRAZIL – BICENTENARY – NEWS & VIEWS

NOVEMBER 1991

PRICE 25p

FEATURES

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The BMS shares with partner churches in:

Angola
Bangladesh
Belgium
Brazil
El Salvador
France
India
Jamaica
Nepal
Nicaragua
Sri Lanka
Thailand
Trinidad
Zaire

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Enquiries about service overseas to: Personnel Secretary, Revd Jim Grenfell

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MISSIONARY Herald

EDITORIAL COMMENT

The way different people react to a crisis is interesting. We feel very sorry for you. It must have been hard to pull out your Zaire missionaries,' said someone on hearing of the troubles in Zaire. And that's fine except that it was said by the minister of one of our British Baptist churches. Shouldn't he have been speaking of 'our Zaire missionaries?'

The evacuation happened very quickly. One day they were going about their normal work and almost the next our missionaries were pulling out. Some hardly had time to say goodbye. Many are feeling guilty about leaving their Zairian colleagues to cope in an impossible situation. Some describe the experience as a bereavement. Another said it was more like an amputation.

Suddenly they are in the UK, for how long no one yet knows, and worshipping in the home churches. This is a time to receive them as 'our missionaries', to accept them, love them, pray with them, care for them and to share their experience. The evacuation has been a painful ordeal and they need to know that the family of Baptists, who sent them out as missionaries through the BMS, understands and cares.

We are hoping that someone will be able to visit Zaire before too long to assess the situation and to talk with church leaders. The BMS has promised that links with the CBFZ will continue but what form will those links take? When can missionaries return? What will many of them do in the meantime? To meet the changed conditions in Zaire will the Baptist Community need to develop new strategies? Will it have to organise itself differently? As questions are asked and decisions made the BMS also needs the continuing support and prayer of that same Baptist family at home.

Evacuation from Zaire

IT BEGAN ON Sunday night, September 22, when one of President Mobutu's crack para-commando brigades went on the rampage. They stormed Ndjili international airport, 20 kilometres from Kinshasa, ransacked the customs warehouse and the rest of the airport, leaving the once impressive buildings nothing but burnt-shells.

Word quickly spread through Kinshasa's population that more was to follow and next morning there were no buses or taxis although many walked to work as usual.

The 31st Airborne Brigade then 'stormed' the shops, offices, banks and factories using grenades and bazookas to gain access. The shops including the large Metro Zaire supermarket were stripped of their goods and set on fire.

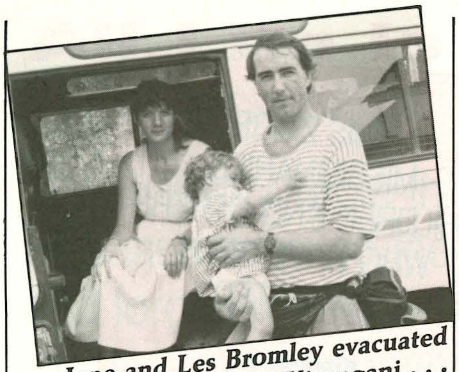
As the soldiers broke in they called on the civilian passers-by to join in the looting. The factories were looted also.

Soldiers in other large cities took up the cry and looting began there. Many of the expatriate community who were evacuated tell of being held up at gunpoint while their homes were systematically stripped of everything, including carpets, curtains, washbasins, baths and stoves. Later even the doors and roofing material went.

Kinshasa's infrastructure has now been destroyed. Almost the entire expatriate population, who have given employment to hundreds of thousands of Zairian workers, have been evacuated. All the food and medicine have been looted and it is impossible for transport to enter into the city. Zairians keep no supplies of food or drugs in their homes and so the population of Kinshasa is now threatened by starvation.

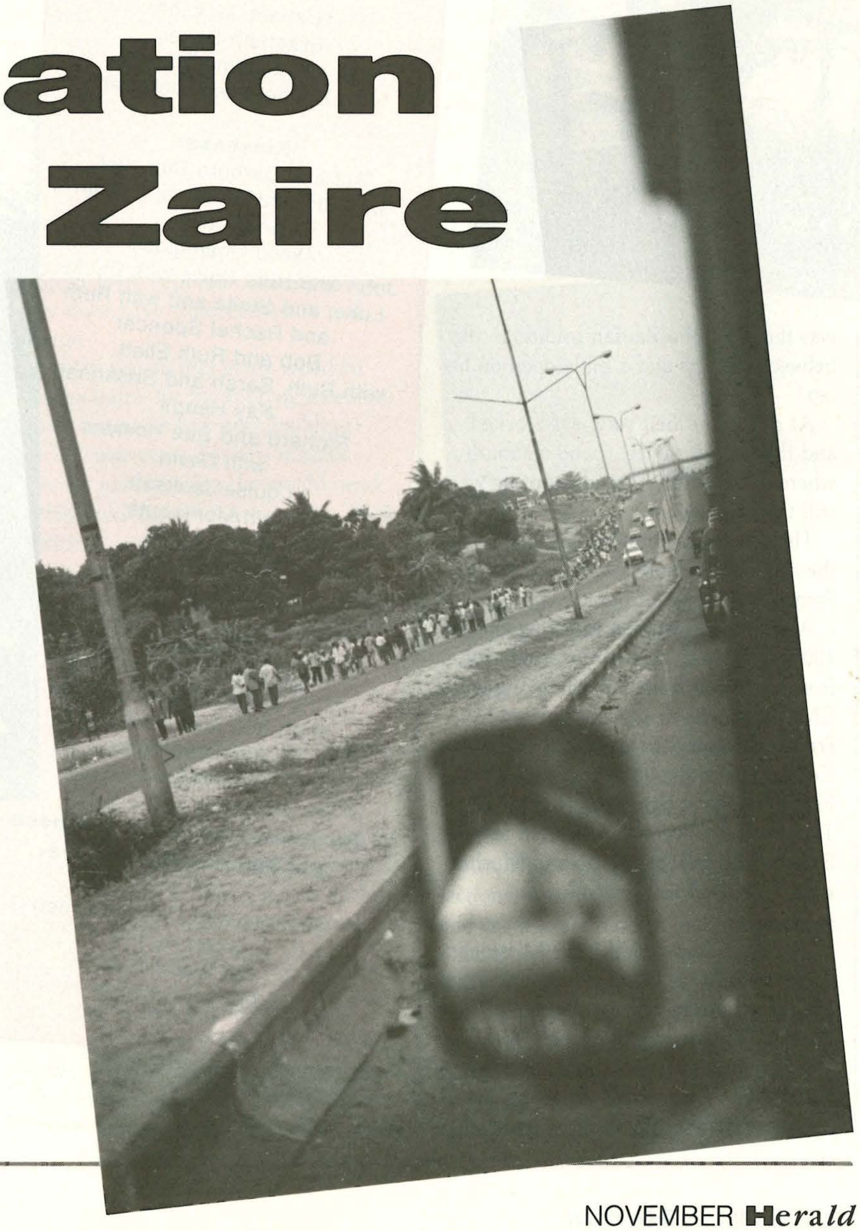
'The disorder has its roots in poverty and in the extreme lack of the essentials for living,' explained BMS Overseas Secretary, Angus MacNeill. 'Without defending the violence, it is understandable.'

During the height of the crisis, BMS missionaries in Kinshasa remained together in one house, although two were, for a while, isolated in their flats across the way from the CBFZ headquarters, while the looters went on the rampage outside.



Jane and Les Bromley evacuated from Kisangani . . .

. . . by military aircraft



Close contact was maintained with BMS headquarters in Didcot by means of fax and electronic mail. So it was possible to keep anxious relatives and link churches up to date with the evolution of events. The last message was received at 1.30 am on Saturday September 7, after which Richard Hoskins closed down the office and prepared to leave with Foster Wright.

Richard had earlier supervised the evacuation of most of the BMS personnel. At 6.45 am on Thursday morning, before the BMS Kinshasa group left for the airport, they assembled for prayer and Bible reading led by Pastor Koli.

'There were many impressions of the journey out,' said Richard. 'One was seeing Malela, who works in the CBFZ office, walking all the way from his house to find out how we were. Another ▶

The Kisangani group arrive at Brussels airport

was the sight of a Zairian soldier, a rifle between his legs and a Bible open on his lap.'

At one point their way was blocked and they had to divert round a suburb where demonstrations and shooting were still taking place.

This group was the first to leave from the reopened airport, now protected by French and Belgian troops.

After trouble erupted in Kisangani, 1000 miles up river, BMS missionaries from there and from Yakusu, along with CMS missionaries, were evacuated by French paratroopers to Bangui in the Central Africa Republic and then down to Brazzaville in the Congo Republic. Those in Pimu were also airlifted to Bangui. The folk in Bolobo and Mushie were evacuated via Semendua to Brazzaville.

'We were evacuated by the Missionary Aviation Fellowship,' said John and Rena Mellor who have been serving in Mushie. 'The nearby pilot took responsibility to do that. MAF are to withdraw to Kenya until Zaire regains sufficient stability for them to return.

BMS ZAIRE MISSIONARIES, CHILDREN AND OTHERS WHO HAVE BEEN EVACUATED

Kisangani:
Pam Bryan

Yakusu:
Les and Jane Bromley
with Eleanor
Susan Chalmers
Ros Williams

Pimu:
Brenda Earl
Jean Wright with George

Bolobo:
Stephen Allford
Graham Jackson
Elizabeth Baker
Ian and Pauline Thomas
with Rochelle and Deborah

Kinshasa:
Tim and Barbara Bulkeley,
with Richard, Thomas, Nathan
and Sarah
David Champion
John and Ruth Davis with Becky,
Luke, and Stella and with Ruth
and Rachel Spencer
Bob and Ruth Ellett
with Ruth, Sarah and Susannah
Kay Heaps
Richard and Sue Hoskins
with David
Louise Jackson
Ruth Montacute
Karen Poole
Richard Smith
Foster Wright

Kimpese:
Hugh and Freda Kennedy
Chris and Christine Spencer
Ruth and Alan Wood and
Alan's parents
Tony Davies

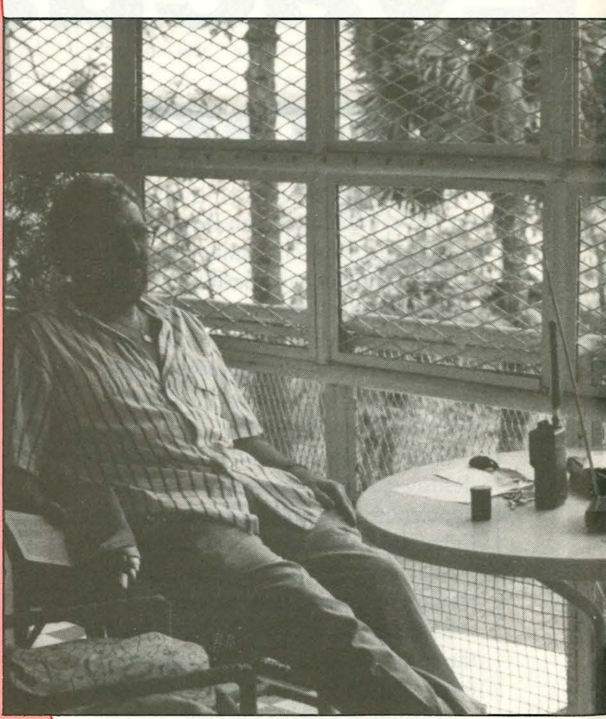
Remaining behind in Kimpese and Mbanza Ngungu are:

Dr Steve and Carolyn Green
Gwen Hunter
Pat Woolhouse
Margot Bafende

'They were all in Kinshasa for a technical conference when the trouble broke out. Their workshops were ransacked, even washbasins and taps being taken. The pilots had an armed escort to Ndolo Airport where they found four planes which were still able to fly. Others had been damaged. Bandits tried to stop them taking off, so they ran for it, virtually all four planes taking off at once.'

Five BMS workers have remained in Kimpese and Mbanza Ngungu — Dr Stephen and Carolyn Green, Pat Woolhouse, Gwen Hunter and Margot Bafende. The others crossed into Congo Brazzaville in various ways.

All the evacuees returned safely to the UK and those remaining have the means of getting out quickly in an emergency.



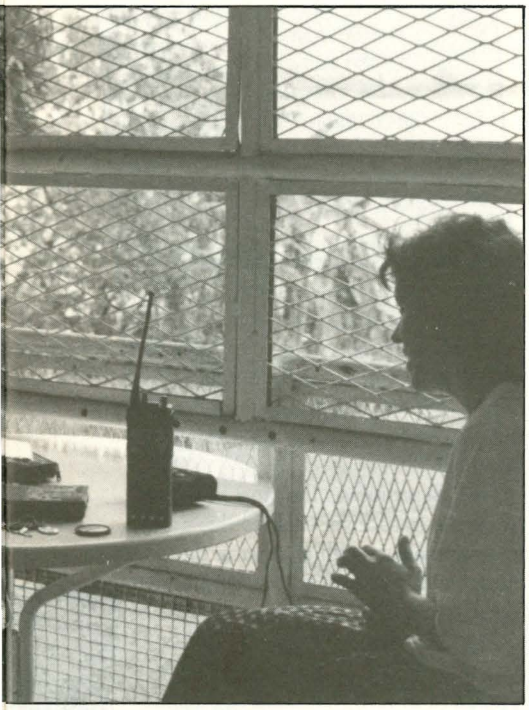
'We continue to pray for both Zairian and missionary colleagues in Zaire. We must have faith to believe that out of the mess of the situation in Kinshasa and Zaire there will emerge a more stable and just political life for Zairians and that we, in Britain, will continue to use the power given to us to press for a more equitable economic order in today's world,' said Angus MacNeill.

Virtually the last thing that Richard Hoskins did before leaving Kinshasa was to hand over a letter from Angus MacNeill and Derek Rumbol, which had been sent by electronic mail.

'We would like to underline the fact that the departure of the missionaries will never break our mutual links. We pray to God that He will show us the way to follow in order to safeguard the cooperation that exists between us. Many Christians in Britain are praying for you. The sufferings of Zaire are wounding us as well, even though we are separated from you physically.'

BMS General Secretary was in Bulgaria for the European Baptist Federation meetings when the news broke.

'We grieved and we prayed,' he said. 'Immediately there were special times of prayer, not simply for the missionaries from several European countries who were involved, but for the Christians in Zaire and the population as a whole. These events only add to the needs and suffering of a people who have seen conditions in their country continuing to deteriorate anyway. We look to the sovereign rule of God to bring some furthering of His good purposes for Zaire from the turmoil of today.'



The Society is making arrangements to get into direct contact with church leaders in Zaire.

'We would hope to meet with them in Zaire as soon as we can,' explained Angus MacNeill.

The BMS arranged a special retreat in North Wales for all Zaire missionaries in the middle of last month. ☐

All Life is a Struggle

Tim Bulkeley wrote this before the rioting in Kinshasa wrecked the centre of the city and forced missionaries to leave. It helps to explain why it happened.

THE JOURNEY to the house where he worked was much easier that Saturday. Most people don't go to work on Saturdays so there was room on the bus, for part of the journey he even shared a seat. Kapita did not usually go in on Saturdays either, but today he had to discuss the big loan with his employer.

His name means 'foreman' but Kapita would never be more than a simple worker. A small man, only his wiry determination, like that of Zacchaeus in the Bible, had enabled him to survive a life full of disasters.

Marriage to a girl from the village, big hopes of life in the City, but a succession of much loved children who almost all died young.

Divorce, that neither he nor his wife sought or even opposed because the family must have children from a real marriage.

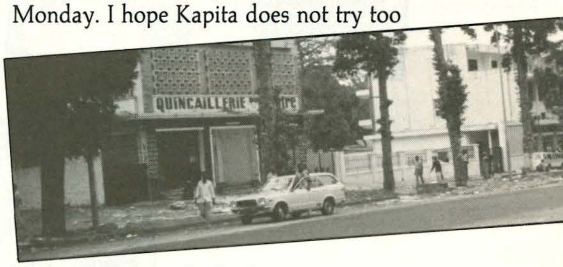
The loan was to buy some wood to make the frame for the roofing sheets on the little house he had been building these last two years. For this modest house, six yards by five, he would need five thick and eight thinner lengths. With the price of wood today that would come to about one and a half million Zaires. When he began to build it would have been a few thousand, later on a few tens of thousands, millions scared him. After all that work, two years of scrimping and saving, and a huge debt, he could now see how little chance there was to finish even a small house in Zaire

He arrived at our door tired, fed up and depressed. It was not enough to give him the money. I had to try and give him courage too, let him see how far he had come, already achieving, so many times, things he had thought almost impossible.

Although Kapita has worked for missionaries for many years now, he is still only a lapsed catholic, he never goes to mass even at Easter, so we could not pray with him and leave his worries with God. All his life Kapita has had too many worries of his own to worry about God.

The different missionaries he has worked for have tried to tell him of the love of God showed in Jesus, but how do you understand that, as your children die. With all life a struggle, just like the scrummage trying to board the bus each morning, let God worry about you!

Meanwhile, the newspapers and the streets are full of stories of a new government. Some say the opposition will be given power. Some even say that after 26 years as head of state Marshal Mobutu will leave Zaire to live in Brazil or Switzerland or one of those places where he owns estates. Whatever the truth, there will likely be trouble on Monday. I hope Kapita does not try too hard to get to work, the last time a policeman kicked him to the ground.



At the same service where I heard the rumours of a change of government I listened to a Doctor talking about how many are dying of malnutrition here in the city.

The newspaper had a cartoon, the nurse tells the patient, 'The medicine you need costs 200,000 Zaires,' the patient replies, 'I've only 20,000, give me 20,000 worth!'

At church last Sunday we had the lectionary readings. Dives and Lazarus and the like are hard to hear. Please pray for the people of Zaire and for their leaders at this time of trouble and crisis, but let us pray too for ourselves as our Governments pour aid into Eastern Europe and we offer scraps to the joyous hordes of Africa, who today are facing misery. ☐

MAKIADI, WHO IS head of Christian Education for the Baptist Community of the River Zaire in Kinshasa, has written pleading for prayer for Zaire.

He says 'There are no shops, and there is nothing in the markets, no food and no medicine. The curfew only enables the military to continue looting people's houses at night.

'What can we do with all the children?'

That is the heart-felt cry of all parents in Zaire at this time. How can they feed them, keep them from physical danger, look after them when they are ill? ☐

Partnership in Action?

Berlin Wall – Kinshasa

by Tim Bulkeley

THERE WERE so many missionaries in the flat. Several families with their children. Clustered mainly round the three radios. Looking shocked and bewildered. In their midst an African Pastor, looking if anything even more lost.

One radio was tuned to the BBC World Service – it was on every hour for the news. The bedside clock radio, tuned to 106 FM, seemed to be switched off, except when from time to time the carrier wave went off and the loud hiss and crackle of static could be heard. Very rarely did this one speak.

When it did it announced in mechanical tones: "Message for Belgians and other foreigners. Stay in your houses. Do not go out. Stay tuned to this frequency, where we will keep you informed."

The last radio was the most used. The Motorola transceiver enabled this group to communicate with another in the Hostel and with two colleagues stranded in their flats the other side of the road as well as with Richard Hoskins and Pastor Koli in their offices.

Richard in turn was using Fax, Phone and Electronic Mail to get news to and from Didcot.

As the lorries and cars full of soldiers drove along the road shooting, usually at random in the air, different groups were huddled in other houses on the compound.

Uncharacteristically the African families too spent the day indoors. Except when it rains in this climate they live *around* rather than in houses. Today

TIM BULKELEY SPOKE to him on Wednesday through the locked metal gates of the Protestant Guest House.

'Pastor Ndembe is an ex-student of mine at the Protestant Faculty. I had come over for news of the Faculty and of my Zairian colleagues.

'It was strange to come out and cross the road. Unlike most people in Kinshasa Ndembe is well aware of the likely future of the city. He walked across the city on Tuesday to a funeral, so he had seen the damage.

'He is bright and educated. He can project the future. 'L'infer' is how he spoke of his city – hell. He can see beyond the starvation which the looting will bring. He knows of the probability of epidemics of cholera, typhoid and the rest.

'As he made his way to Lemba, the middle-class suburb and back he must have seen with his eyes the destruction and the desolation and, in his head, the four horsemen of the apocalypse.

'Most of the time we spoke of more mundane things. The houses on the Faculty campus had been stripped of everything. Five had been made, effectively, homeless. Dr Ngaihembako has just returned from a brilliant doctoral thesis in Europe. But each family, through struggle, was building up a little hoard of luxuries – a TV, a good suite, some smart clothes for the children – but now they were all gone.

'Between the hell to come and the sadness and shock of the present, our conversation was often broken by an inability to speak more lest the tears begin.

'O Lord, why must these people still suffer more, whilst we live on in comfort in our snug homes?' ☐

rain threatened. Not the often benign drops or floods of water. Bullets were what might fall from the sky. For what goes up will come down, as one already had, through the roof to land at Barbara's feet!

The compound has two entrances. One has a big metal gate, the other is open. At some stage the missionaries and Pastor Koli both recognised the need to make entry less easy. The men left their shelters and some scavenged for old rusty fencing wire, metal poles and the like whilst others sought tools. Work began hurriedly, worriedly yet with enthusiasm for at last we were *doing* something.

After a while it struck the missionaries that Pastor Koli, though in his mid 70s, was achieving more than we were. We did what we should have at the beginning, asked for help.

Now, that the barrier between African and missionary was breached, the job went fast. Zairians have lots of experience cobbling up fences from scrap. They have the knowledge to do the job better. The old masonry which held their pole in place in its hole they scrunched up in water. Theirs would set, ours would shake loose.

Finally the makeshift barrier of scrap was so solid that some of us jokingly called it the Berlin Wall.

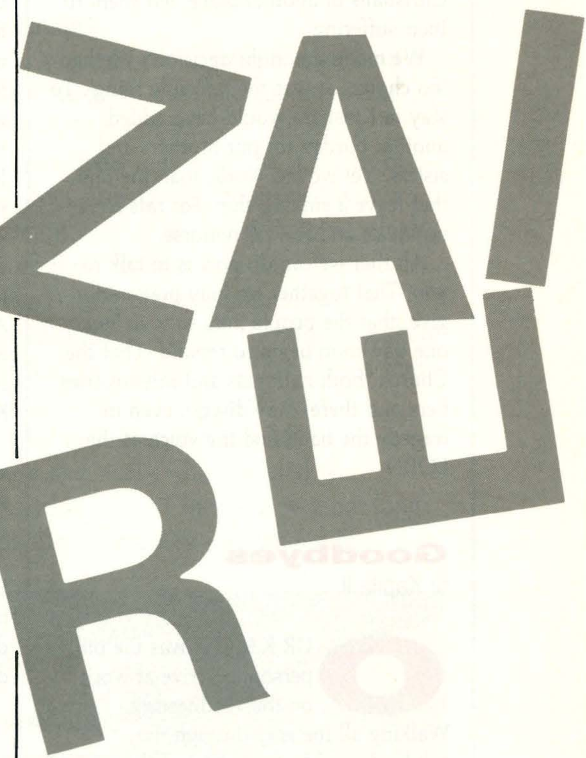
Rescue Mission

The shooting had become less frequent, Ruth had left her flat when the soldiers came and was sheltering with an Indian neighbour. Pastor Enguta and his son, accompanied by Foster Wright, made a foray across the still heavily patrolled road to fetch her onto the relative safety of the compound.

'A few were walking the five or ten miles to see if their jobs survived'

More dramatically the French landed paras. The fear of these tough troops and their modern weapons soon restored a measure of security as they combed the city for European and American families. Often they plucked them out just ahead of the looters, often sadly they arrived only after. The bedraggled refugees were brought to several collection points prior to ferrying them across the river to safety.

More expatriates left Kinshasa by the river. Crossing in the two ferries to Brazzaville. The capital of the, ex-French, Congo is smaller than Kinshasa. Thousands, possibly tens of thousands fled there. The couple of hundred hotel rooms were soon filled. The white refugees were first lodged in homes, finally the overflow slept on the tarmac at the airport.



The British Embassy, not wishing to add to the congestion, arranged for Britons to fly out on the first refugee plane to leave from Kinshasa's own Ndjili airport. The 26 BMS missionaries and children in their three Landrovers were but a small part of the convoy. Protected front, rear and centre by French Paratroopers, still we had to turn back at one point. We learned later that troops loyal to President Mobutu were firing on a crowd protesting against his actions.

The journey to the airport showed us most of the city's commercial and industrial heart as well as some typical residential areas. The destruction was too much to take in. The fever of looting must have led to some kind of madness. Even objects as valueless as the shell of a car from the assembly-line had been ▶

moved and left. In places fuel-oil spilled over the road and down the drains. Every shop and warehouse seemed empty. The people too, most just standing at the roadside seemed empty, mesmerised and bewildered. A few were walking the five or ten miles to see if their jobs survived.

So we left, rescued by the French. We too were confused, shocked and empty. Tears almost all shed already. Members of the Church at Kingasani waved to us as if we were off on holiday. We missionaries, called by God to tell and to show the Good News of the love of God in Christ, in partnership with the Christians of another place, left them to their suffering.

We made the 'right decision'. We had 'no choice'. It was the 'sensible thing'. To stay in Kinshasa would have added another burden for our brothers and sisters. Yet we feel worse than the rats that leave a sinking ship. For rats have no ideals and feel no remorse.

All that we can do now is to talk to you. That together we may pray and give, that the people may survive and one day soon begin to rebuild. That the Church (both nationals and missionaries, here and there) may discern even in tragedy the hand and the voice of the LORD.

Goodbyes

or Kapita II

OUR KAPITA was the only person to arrive at work on the Wednesday. Walking all the way through the subdued crowds, past signs of the past looting and sporadic attempts to begin again, past the scavengers seeking something in the leftovers among the cardboard and the packaging. When he arrived at our house he was not mainly weary from the ten miles, he was sick in spirit from the sight of the state of his city.

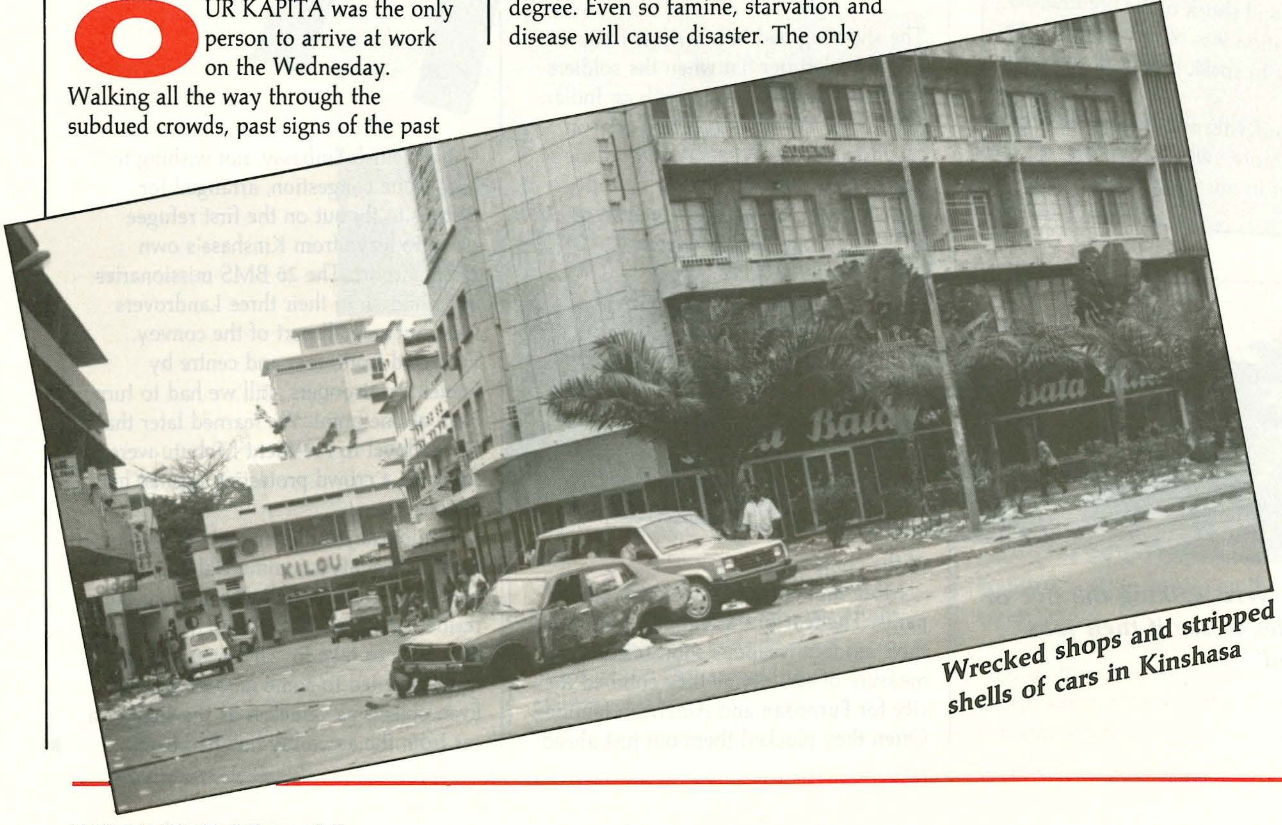
By then he knew that the foreigners were going. Glad to see us, but knowing that with us 15 years of his life were leaving him – for he worked for other missionaries before us. What could we say to him? What could we do for him? Give him money, a quarter for him, the same for mama Elisa, the rest to the Church and the College; get permission for him to make our lawn into a garden; most of all try to persuade him to return to the village till the evil is past. He won't go. He may even manage to buy materials from the looters and finish his house. But will he and his family survive?

Kapita the gardener, Pastor Koli the General Secretary and Ndembe the ex-student were the only three of our African friends and colleagues to whom we were able to say goodbye. Farewells full of fear and gloom. For the future of Kinshasa is horrifying.

Suppose order is truly restored, and vengeance and vendetta do not rule the streets. Imagine that tribal and political differences can be overcome. Pray that men of goodwill may begin to rule and European governments and churches may practise generosity to an unheard of degree. Even so famine, starvation and disease will cause disaster. The only question is the scale of the death toll.

A disaster many years in the making. High prices for imports, low prices for exports, corruption, interest compounded upon loans "for development", profits siphoned off to numbered accounts and white shareholders. A tragedy caused by no natural disaster but solely by the greed for power and wealth of a few Africans and all Westerners.

The Lord once spoke of the potential disaster for a great city: 'And should I not spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern their right hand and their left hand; and also much cattle?' Lord in your pity spare Kinshasa, a far greater city, even though her destruction is the work of man in his pride. ☐


Wrecked shops and stripped shells of cars in Kinshasa

A Brief History of the Baptists in Sierra Leone from 1792

by Clifford Gill

FOLLOWING UPON THE emancipation of slaves in America, many found their way to the United Kingdom. Before long many of them, without support, found themselves in poverty until in 1792 the British Government decided to convey them back to Africa – the land of their fore-fathers. Some 1,200 of these freed slaves were taken by sailing ship to the new colony of Sierra Leone – a distressing voyage of three months. These were people whose Christian faith had sustained them during the hardships of the cotton fields and were of Methodist, Countess of Huntington's Connexion and Baptist background. Nearby the spot where they landed was a great Cotton tree (which still stands at the heart of modern Freetown) and the new arrivals gathered round it for a Service of Thanksgiving.

The Baptists in the group were accompanied by their Pastor, the Reverend David George, himself a freed slave. He constituted his people into the first Baptist Church in the continent of Africa. When news of the arrival of these Baptists in Sierra Leone reached William Carey in India he asked the newly formed Baptist Missionary Society to second two men to assist David George. Rodway and Grigg arrived in Freetown in 1795 but left the country after two years and were not replaced.

David George's work continued to flourish for many years and as he approached retirement he prepared and ordained a successor – a practice which was to be continued for generations.

By the year 1853, however, the Church was without a Pastor. Among the Officers in the Colonial Service at that time was Mr John McCormack. He founded a Church on Baptist principles known as the "Church of God (Baptist)". Mr McCormack was connected with a small group in London, also of Baptist principles, which had withdrawn from the Old Chancery Lane Baptist Church, to form the Wilson Street Community. The founder of this group was Mr George Horsley, a nephew of Bishop Horsley, and he together with his friends sent money to Freetown in support of the new work.

The Church of God met, first of all, in Mr McCormack's house and many who attended were members of the Rawdon Street Church. It was not long before the Rawdon Street property was offered to

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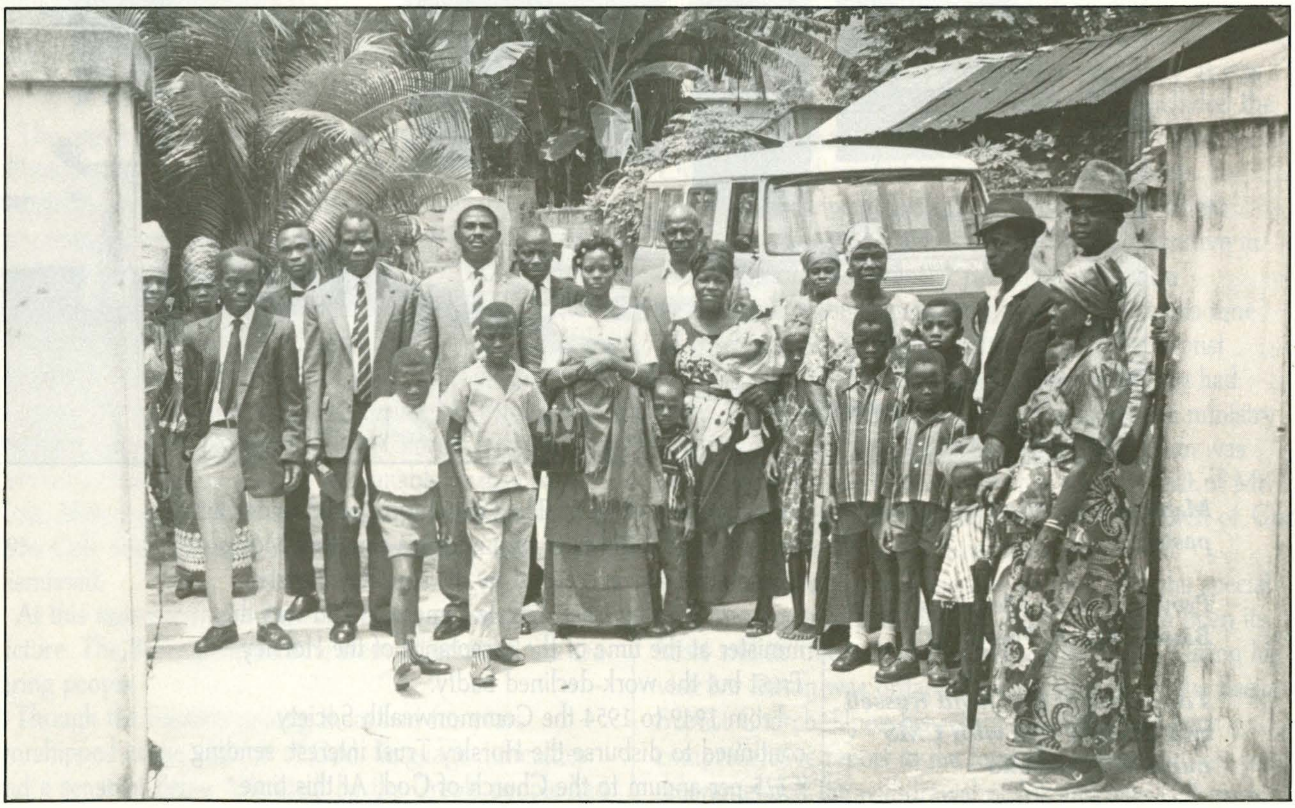


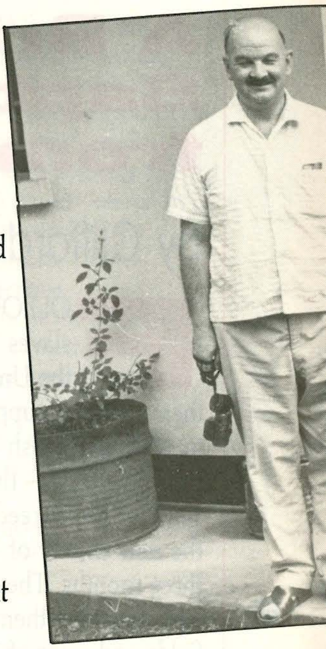
McCormack and the two groups united to become the 'Church of God (Baptist)'.

Upon Mr Horsley's death, a trust fund bearing his name, was created, the interest from which has enabled grants to be sent to Sierra Leone ever since.

In 1949 two surviving trustees, Mr Karl Haspel and Mrs C I Buxton, invited the Baptist Commonwealth and Colonial Society to undertake the Trust and administer its income. The Society accepted the Trust and so the Church of God (Baptist) in Freetown came within the family of the Baptist denomination of the United Kingdom.

Within the Church of God building there are two memorial tablets – one to the memory of Mr McCormack and the other to Mr Thomas George Lawson who was the first Minister of the United Churches. Mr Lawson, who was the son of a Paramount Chief, was the Government Interpreter, speaking 27 languages and dialects. The Church prospered under his leadership as it did later on under his son, Rev Moses Lawson. He was succeeded by his son, Rev Horsley Lawson. The Rev Isaac T Cole came next and was the minister at the time of the acceptance of the Horsley Trust but the work declined badly.

From 1949 to 1954 the Commonwealth Society continued to disburse the Horsley Trust interest, sending £125 per annum to the Church of God. At this time

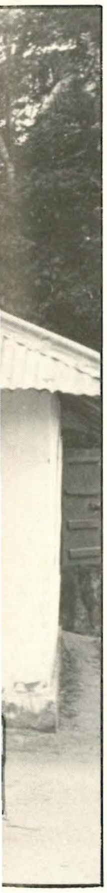


MAMBOLO
BAPTIST CHURCH

Mambolo Baptist Church and pastor

Previous page: Members of the Bassa Church, Freetown

Top of page: Dr David Russell and Clifford Gill with CMS nurse at Port Loko



(1954) there was growing concern on the part of the Commonwealth Society about the Sierra Leone witness for two reasons. Firstly because they had little first-hand knowledge of the local situation and secondly because it was proving increasingly difficult to get financial statements from Rev Isaac Coles.

In the autumn of 1954 the Society sent its Secretary, Rev F C Moreton and its Treasurer, Sir H C Janes, to Sierra Leone to:

(i) investigate the work in which the Society was now involved,
(ii) make a survey of other Baptist work which was alleged to exist in the Colony and the Protectorate,
(iii) to present a report for the consideration by the Society of possible future involvement.

The major recommendation from that report was that although additional financial aid for the Church was urgently needed it should not be made available until a European representative of the Society be sent to Sierra Leone to act as advisor to the Church.

The following year the Rev F C Moreton returned to Freetown accompanied by his wife. Initially welcomed by the Rev I T Cole it soon became clear that he was being increasingly obstructed by him accusing Mr Moreton of working against the interests of the Church. Lacking surviving trustees the Church was unable to dismiss Mr Cole. New trustees were appointed and when in April 1956 Cole was convicted of embezzlement he was dismissed.

At this time the Bassa Baptist Church comes into the picture. The Bassa people come from Liberia and are sea-faring people.

Though the Baptists among them had for years worshipped at the Church of God, language difficulties and a sense of being 'tolerated' by the Creole people had led them to break away and commence building their own Church. Mr Moreton was able to see the completion and opening of the new building before returning to England, having handed over his responsibilities to the Rev Victor Jones in 1957. Mr Jones' appointment was made jointly by the Baptist Commonwealth Society and the Baptist Union of Great Britain and Ireland.

One of his tasks was to help in the training of two men, James George from the Church of God and Myers Dixon from the Bassa Church with a view to their becoming eventually pastors of their respective Churches. Mr Jones found the Church of God as uncooperative as the Bassa Church was encouraging.

Mr Morton paid a short visit to Sierra Leone towards the end of Mr Jones' ministry in the spring of 1958 and introduced Mr Godfrey Dalton, lecturer in Fourah Bay College and a Baptist, to the superintendency of the two Churches and arranged for the two student-pastors to enrol as part-time students at Fourah Bay College. In spite of his College commitments, Mr Dalton and his wife gave valuable service to the two Churches and the student-pastors until they went on leave in 1961.

Anticipating Mr Dalton's leave the Joint Committee approached the Baptist Missionary Society for a replacement. They responded by inviting the Rev and Mrs Clifford Gill who had formerly served the Society in the Belgian Congo to go to Sierra Leone and they were appointed in October 1961. To cover the gap between Mr Dalton's departure and the Gill's arrival, Mr and Mrs Moreton went once again to Sierra Leone. This was the time of Independence from Great Britain and in the official celebrations, in the presence of the Queen, Mr and Mrs Gill represented the Baptist community. It was the hope of the Joint Committee which now included the Baptist Missionary Society, that the members of the Church of God might be encouraged to be more outgoing and evangelistic in spirit. In spite of patient efforts the Church became more and more restrictive in its practices to the extent of passing a resolution restricting membership to Sierra Leoneans. At this time Mr George and Mr Dixon returned from the Baptist Seminary at Ogbomoshaw in Nigeria where they had spent a year and were now taking a share in the ministry of the two Churches. The ordination of Mr Dixon was being urged by the Bassa Fellowship whereas that of Mr George was being strongly opposed by the Church of God.

The Rev John Potts, the Chairman of the Joint Committee, visited the Churches in 1966 with the special task of seeking to persuade the older Church to open its heart and its doors, but they refused so to do. During his visit Mr Dixon was ordained to the ministry of the Bassa Baptist Church. Upon his return Mr Potts, in a very comprehensive report to the Joint Committee, recommended the withdrawal of Mr and Mrs Gill from ▶

the oversight of the Church of God and the withholding of any further financial aid to the Church. Acting on instructions from the Joint Committee Mr and Mrs Gill withdrew from the Church of God in May 1966 and three days later were served with a Deportation Order by the Sierra Leone Government based on false information laid before them by the Secretary of the Church of God. Through the timely intervention of the Rev John Potts through the Foreign Office to the British High Commission in Freetown and the personal approach of the Rev Dr S M Renner, President of the United Christian Council of Sierra Leone, to the Prime Minister, the Order was rescinded.

As far back as 1962 Mr Gill had serious doubts as to the viability of the Church of God because as Rev John Potts put it so aptly they were 'only playing at churches'. Over the two preceding years Mr Gill had built, at the request of the Joint Committee, a headquarters building (office and residential) in the city of Freetown. The possession of this property prompted the Joint Committee to enquire if there were other opportunities of Baptist witness in the country. After consulting the United Christian Council which had a comity agreement between the Churches and Missionary Societies a visit was made to the Mambolo Chiefdom in the north of the country. Mambolo lies some 35 miles, as the crow flies, from Freetown but 120 miles by road with a ferry crossing. It has never seen any Christian presence and is largely Muslim with a Paramount Chief who, though illiterate, has made the pilgrimage to Mecca. Having regard to the strong Muslim influence in the chiefdom it would not be refused but after a number of visits the Chief had a letter written saying: – 'WE, the Paramount Chief, the four ruling families and the People of Mambolo invite the Baptist people to come among us and bring the Light of Education, the Blessing of Healing and the knowledge of the One True God and may Allah bless you.' It appears that the Chief had for many years wondered why it was that only Christian people taught and healed and showed compassion and not Muslims in Sierra Leone. So he was inviting Christians to come into his Chiefdom so that he could see for himself what it was that 'compelled' Christian compassion.

This invitation was presented to the Baptist Missionary Society who asked the Rev Clifford Parsons, during a tour he was making to other parts of Africa, to visit Mambolo. In his report he recommended the acceptance of the invitation but due to other pressing commitments the Baptist Missionary Society were not able to accept. Rather than sending an immediate negative reply to the Paramount Chief an approach was made to the European Baptist Missionary to consider the invitation. The European Baptist Missionary Society having established work in the Cameroons for many years were seeking a new sphere of service in West Africa. After a preliminary meeting in Paris between Dr Vincent of the European Mission and Mrs M Barker, the Secretary of the Joint Committee, further talks took place in Bad Homburg between the Officers of the European Baptist Mission and Mrs Barker, the Rev Clifford Parsons, the Rev John Potts and the Rev Clifford Gill, resulting in acceptance by the European Baptist Mission of the Paramount Chief's invitation providing that Mr Gill could remain for a few years to head up the project. To this the Baptist Missionary Society agreed and seconded him. For their part the European Baptist Mission agreed to purchase the Headquarters in Freetown.

Hearing of the proposed Baptist witness in Mambolo the Secretary of the Bassa Church in Freetown, Abraham Autridge, an educated man of sterling Christian character, offered himself for the work. After a period of training at the Sierra Leone Bible College he was ordained to the future and at that time the non-existent Baptist Church in Mambolo. The first time that the Gospel was publically preached the Paramount Chief said to his people, 'You all know me that I am a Muslim and I shall probably die a Muslim, my prayer is that my children will become Christians.'

The European Baptist Mission gave generously both in money and also in personnel and the work went forward with remarkable speed. On the site of 100 acres provided by the Chief and his people a Secondary School opened in September 1968 where 250 boys and girls from all parts of the country hear the Gospel as they receive their formal education. A Dispensary under the care of two European Nursing Sisters and two African Helpers treat around 100 patients each day as well as providing ante-natal and under-fives clinics. The last Sunday in January, 1971, the Rev Abraham Autridge baptised the first nine converts from the Muslim faith and the first person to enter the water was the Paramount Chief's own daughter.

Support for the Bassa Church continued and the Baptist Union and the European Baptist Mission shared with the local Church in providing an excellent Manse for the Pastor. The Pastor-designate of the old Church of God withdrew from that Fellowship and was accepted into the Methodist Church where he has proved himself a worthy Minister of the Gospel.

At the beginning of 1972 feeling that the work was now well established and having available an experienced missionary to oversee and take full responsibility the European Baptist Mission became the sponsors of the work and Mr and Mrs Gill returned to the United Kingdom. In doing so they marked the end of direct participation by British Baptists in Sierra Leone – 180 years after Pastor David George gathered his people and founded the first Baptist Church in the continent of Africa – the day they set foot on the shore of Sierra Leone.

Where Angels Dare

'HELLO WELCOME TO BMS Airways flight to Zaire and Bangladesh. Have you brought your ticket and passport?'

With these words 25 excited 9-11 year olds from Nottingham churches were greeted as they arrived at Mansfield Road Baptist Church for a BMS weekend. The church hall was laid out as Heathrow departure lounge and the back room converted into a jumbo-jet cabin.

The children spent the waiting time drawing each other's pictures on their passports and reading the BMS Inflight Magazine before being ushered onto the plane by uniformed stewardesses. The takeoff was accompanied by recorded jet plane sound effects. On the Friday evening they flew to Zaire with in-flight visuals of Zaire and a tape message from the Ellett family in Zaire.

On arrival at Kinshasa International Airport they had their passports stamped again and saw a range of Zairian objects. They then played the Bolobo and Parachute Games before retiring to bed, girls next to the aeroplane and boys in other vestry rooms. Next morning they took part in a range of activities which included making peanut cookies, Afro-music, a Zaire market collage, colouring Lingala texts and playing games in the park across the road.

Lunch included the option of a Zairian menu of very 'hot' spicy chicken and rice. A fun quiz, drama and the learning of a Lingala song followed in the afternoon and included the shouting of the Good News game. Then it was time to find those passpsorts and tickets, get back on the plane and fly to Bangladesh.

After take-off a rich/poor meal was served with some children getting a morsel of rice and water (made dirty by a pinch of cocoa) while others had orange juice and biscuits. A lively discussion with the stewardess followed. In-flight visuals of Bangladesh and a taped message from Phil Commons helped to prepare them for where they were going.

In Bangladesh they were introduced to the game of Kabadi and they had the choice of cooking sweetmeats, doing drama, building a shanty or making a collage. A BMS treasure hunt round the church was followed by more parachute games.

They slept overnight in Bangladesh before flying back to the UK on the Sunday morning in time to take part in the service performing their dramas and singing in Lingala.

When asked by BBC Radio Nottingham reporter if she had been cold at night one girl retorted, 'Of course not. We were in Zaire and it's very hot there!'

Above: Angels 'dare' in the morning service
Below: 'Peanut cookies and Afro music. . . .'

The weekend was used to introduce the children to this year's BMS Youth Project 'Where Angels Dare' which it is hoped will raise £50,000 over two years towards the cost of missionary air travel.

4-WHEEL DRIVE

After a slow start, the total for the previous BMS Young People's Project, '4-Wheel Drive', now comes to £30,950. This exceeds our target figure by nearly £6,000.

'Thank you to all those who put in so much hard work to produce this magnificent total,' said John Passmore, BMS Young People's Secretary.

'The extra money is going towards medical work in Bangladesh, which includes the Ruhea Clinic.'

This is the second time that a YP project has passed its target.

Regarding the new project, 'Where Angels Dare', those who were previously registered will have already received packs. If any Sunday School or youth group wishes to receive the project packs please write to BMS at Didcot.

BMS WORLDWIDE SPECIAL EXTENDED EDITION

The November edition
of

WORLDWIDE

features interviews with returning Zaire missionaries as well as other BMS news.

This free monthly recorded magazine on cassette is ideal for focusing prayer concern and can be used either in small groups or in Sunday worship.

Write to BMS today for your copy

NEEDED OVERSEAS

BRAZIL

★

Three people for pastoral, church planting and association work

★

Two social workers for church related community work

★

One health educator for church related programmes

ITALY

★

Three pastors

NICARAGUA

★

Co-ordinator for theological training by extension

★

Doctor with speciality in anaesthetics, neurology or ophthalmology

CHINA

★

Two TEFL teachers for work with the Amity Foundation

NEPAL

★

One nurse educator

★

One dentist

★

One forester

★

One mechanical engineer

SRI LANKA

★

Ministerial couple for district work

ISRAEL

★

Qualified Anaesthetist for the Christian Hospital in Nazareth

Evangelism in Brazil

Earlier this year, Eric Laing, minister of Clevedon Baptist Church, visited Brazil with his wife as part of his sabbatical studies. The following is the first of two extracts from his report.

AT THE BEGINNING of the Decade of Evangelism we came to Brazil to look at the methods and strategies of the Baptists, in particular in evangelism and church planting. There are some 4,472 Baptist churches in Brazil and we saw at varying degrees of depth about 45 of them. That is hardly a random sample but those who arranged our itinerary made it possible to observe a broad spectrum of ministry.

Evangelism

Evangelism is the life-blood of the Baptist Church in Brazil. 'Evangelism or perish' would fit it accurately. Statistically there are 4,472 churches, 3,966 congregations (potentially churches to a greater or lesser degree) with around 800,000 members. They have 200 home missionaries and around 107 serving in other countries.

We found evidence of a vibrant faith and an eagerness to share the gospel with all. One was left wondering when they would begin to evangelise Britain? There was concern about their growth over the last five years. Although they had grown, the percentage growth had fallen and their numbers, as a percentage of the whole population, had also fallen.

What is the Brazilian response? Lesslie Newbigin, in a paper on urban evangelism, said that there is a need for believing congregations. Our impression of Brazil was that here were people who believed in the gospel, people who were not ashamed of the gospel. They obviously believed that there was a need to share the gospel, that the church did not exist for itself but for others and that they were a people who not only studied and practised their faith but passed it on.

Planned Evangelism

We constantly heard the phrase 'divide and multiply'. The church planned to grow. They assessed their area and if there was no evangelical church it became a prospective church planting situation. The first step is the creating of a preaching point. People without a church are drawn in. New people are invited to meet for worship and preaching. The next stage is a congregation and probably a rented house. The final stage is the forming of a church.

This process is followed by large and small churches alike. The founding, or mother church, is responsible for the staffing, preaching and visiting. Many of the initial preaching points are open air – clearly possible with their climate. We saw one that was situated at the edge of a very poor area consisting of several backless benches.

The *Herald* of September 1990 contained an example of this kind of activity. It was a combined operation between the Association, the American Southern Convention and the BMS.

A local or mother church, relatively poor and with 50 members was also involved. In 1988 there appeared to be two Baptists in Palmas, the missionary and his wife. In September 1989 a service was started with twelve people. The missionary and his family moved on. The Brazilian pastor was left with five – the foundations were well laid.

The night we visited there were around 100 people, there had been nine recent baptisms and there were more on the way. The church had carried on the traditions started with extensive visitation, house Bible studies, contacts with local traders through the pastor, and contacts with the army barracks. The next day a Christian musical concert had been arranged in the local club. That contact had been made through a converted, retired superintendent policeman. They were expecting 500 people.

The percentage of churches per thousand of the population is of concern. The aim in São Paulo state is to reduce the proportion of one to 50,000 to one to 15,000. In the period 1982-1993 they have planned to plant 1,000 churches. Latest figures show 187 new churches, 2,000 congregations and 5,000 preaching points. Who will say they will not reach their target? They only need less than half of the present congregations to become churches.

The criteria for forming a church is adequate leadership, financial stability, autonomy and a building. 'If you aim at nothing that's what you hit,' I was told. If you reach out in answer to need and in obedience to the command of Jesus you can expect things to happen. The group of churches in the São Bernando area of São Paulo adopted these goals for 1991:

1. To have 1,191 home Bible studies.
2. Begin 62 new preaching points.
3. Inaugurate 54 new congregations.
4. Open 62 new Sunday Schools.
5. Realise 2,318 baptisms.
6. Organise 31 new churches.

A national plan of evangelism is in operation at the moment. The slogan is 'Baptists tell Brazil Jesus is the Solution'. This slogan can be seen on posters, tee-shirts, car-stickers and notice boards. Clinics are arranged in strategic places to make the message known and encourage churches to evangelise. Training is given in key areas like ministry to the deaf, planting churches, Bible study, ministry in the community, hospital visitation and counselling adolescents.

There was ample evidence of the challenge being taken up but we also saw positive neglect of the programme too. As one pastor said, 'That's Brazil, this is Rondonia'. He then showed his plan for growth based on evangelising through small house groups. His aim was to keep his groups at a membership of eight. Larger than this, he split up and made more groups. His church has grown to the capacity of the building and they are building another over the top.

The Sunday evening we were there the Association was just ending its convention. Of the 15 leaders appointed only one was over 45.

Personal Evangelism

Evangelism cannot be planned by leaders without the support of lay men and women. We saw ample evidence of awakened and sensitive laity.

There is a family living on a favela. Each week a Bible study takes place in their home. At the church there is a children's holiday club. The boy of the family – about 10 years old – brings 28 children from the favela to the club. He was present at the mid-week Bible study as were many young people.

We met Enoch on the edge of the city of Curitiba. Seventy-two years of age, he works as a security guard at night and builds his house during the day. Wherever he has lived he has held meetings in his home to which he has invited his neighbours. He began a Sunday afternoon meeting in January to which he invited the pastor to speak to 41 people on the first day. Now there is a regular group of around 15 meeting each week. Will this become a congregation or a church?

Enoch was converted when he was eleven and forbidden by his parents to go to church. They died and his elder brother continued the ban. The brother and his wife died; Enoch and his wife brought all seven of this brother and led them to Christ. A gifted young farm administrator, no theological education, with an obvious gift of evangelism. There are no opportunities for ministry in his own church and so he begins to worship and serve in a small cause that had had several stops and starts. He became convinced of God's call to him to be the pastor. The church invites him but can only pay £35 per month. This won't keep his family but he is so convinced of God's call that he accepts.

Now God starts moving among the congregation healing wounds. The Spirit is convincing people of sin, there are conversions. He is used in remarkable ways to win many to Christ in the community. God moves those within and without the church to give money and material to build a Temple. The day we visited it was packed to the door. They are already planning an extension. The pastor is being encouraged to seek some training in a distance learning scheme.

Clearly when God moves people to evangelise he speaks to leaders and people alike. It is to the whole church that Jesus gave the commission to 'go and make disciples'. When leaders and people respond, God gives the growth. ☐

(Continued next month with Population Related Evangelism and Evangelism and the Poor.)

World MISSION Link

Mission Education is an important part of World Mission Link, some might say the most important. Some questions.

We know what Link-Up is, we understand Staff Teams but what is the point of Mission Education?

Mission Education aims to involve and inform all parts of local church, auxiliary and association life about world mission.

Isn't taking our Link-Up seriously Mission Education?

Yes – we hope that all Link-Up groups will want to find out more. How will you find out more – a meeting, a short course, a study day, input into Sunday services? Mission Education can help – information leaflets, worship material, videos, slides, ideas. Contact the Resources Secretary for details and requests. Mission Education can also help with Speakers, contact your BMS Representative.

Isn't Mission Education just a DIY Deputation? Only this time the churches do the work!

No, Mission Education is more than a yearly visit. For world mission to be a vital part of all church and Association life a regular and continuing input is needed. Church and Auxiliary Missionary Secretaries have an important role in ensuring that when planning is done and agendas made world mission is included.

And – don't deride DIY – its one of the ways we learn.

We want to do more about Mission Education, have you any advice?

Talk to your BMS Representative. Study your Link-Up missionary's prayer letters and list things you want to know more about. Contact other Link-Up groups in your area, what issues or questions do they have?

Look at the BMS material, think how it can be used.

And – finally – Christmas! Have you planned something about world mission, have you written to your Link-Up missionary, have you thought about 1992? ☐

WOMEN OF THE WORLD

A United Nations report recently published under the title 'Women of the World 1970-1990' is described as the first effort to statistically measure the global status of women.

The study noted that 16 years after the 'UN Decade for Women' was decreed in 1975, 'The majority of women are still behind men in power, wealth and opportunities, although some things have improved.'

At the end of last year, only six of 159 member states were governed by women and only 3.5 per cent of public ministers were women.

A GREENER CARIBBEAN

The state of the environment, under-development, poverty, the debt crisis and drug abuse were all on the agenda of the Fifth Assembly of the Caribbean Council of Churches.

The 300 participants from 28 countries, who met in Trinidad at the end of August, called for the creation of an environmental protection agency 'to deal with standards and safety in industry and commerce, industrial waste management, deforestation, devastation of marine life, pollution of water resources, land and coastline erosion and illicit mining.

They decided to urge churches to promote educational programmes aimed at raising awareness among Caribbean people on matters of environment protection.

Richmond Nelson, a Jamaican Disciples of Christ pastor, said the environment in the Caribbean is steadily being destroyed and that the 'Caribbean person is fast becoming an endangered species'.

'The region's people are being awakened to the fact that there is a connection between economy and ecology. Pollution in the Third World is a by-product of wasteful lifestyles and harmful production processes and an oppressive economic system in which the rich get richer and the poor get poorer.'

PRESIDENT CRITICISED

Eight Protestant and Catholic leaders in Brazil have criticised President Fernando Collor de Mello's economic policies.

'We are alarmed by the effects of the recessionary economic policies imposed by governments elected on the basis of promised improvements in the standard of living of the poor.

'These plans have raised the level of unemployment and have lowered national production to unprecedented levels,' they said.

Despite dark forecasts for Brazil, church leaders pointed to signs of hope.

'There are sectors of society that insist on keeping hope alive, organising themselves and mobilising the population to persist in the struggle for a more just world. The churches associate themselves with these sectors to ensure more strength for the fight.'

WELCOME

Owen Clark, who has served in Zaire since 1961, has joined the home staff as BiCentenary Secretary. Owen is replacing Vivian Lewis who has felt it necessary to resign because of the serious illness of his wife, Gwen.

Since 1978 Owen has worked in the Secretariat of the CBFZ so he brings a wealth of administration and organising experience to the BiCentenary task. Owen and Deanna had been planning to return to Zaire soon to work within the Kingasani district of Kinshasa and this they still hope to do when the BiCentenary celebrations are complete and the present Zaire emergency is over.

As we welcome Owen into this new role we also assure Vivian, Gwen and their family of our continuing prayers and support.

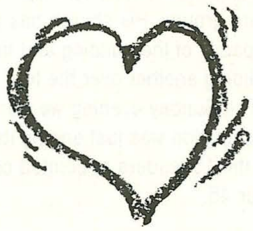
CHRISTIAN 'UNTOUCHABLES' KILLED

The Christians for Indian People's Liberation has condemned the killing of 23 Christian 'dalits' or people of 'untouchable' caste by Hindus in the village of Tsunduru in Andhra Pradesh.

The CIPL said that it condemned the killings 'in no uncertain terms' and criticised the police 'behaviour' for being 'overtly partisan, anti-dalit and anti-poor'.

They said that the police did not report the 'brutal mob attack on the fleeing dalits' to the district authorities for more than 24 hours. 'The police attitude raises a matter of grave concern to all who uphold social justice.'

About half of India's 16 million Christians are of Scheduled caste origin.



WE LOVE

Baptist women in Venezuela have prepared the material for this year's Baptist Women's World Day of Prayer, which takes place on the first Monday in November.

The theme they have chosen is 'Together in Christ, We Love' and features testimonies on evangelism from women in Latin America.

BCCI

The crash of the Bank of Credit and Commerce International (BCCI), which has embarassed several charities, overseas governments, local authorities and individuals, sent the BMS Financial Secretary searching through some old files. He emerged clutching a sheaf of documents and a smile on his face. 'Officials of the bank approached us a few years ago,' he said. 'They promised all sorts of generous savings if we transmitted funds to some of our overseas partners through them. Something made us feel uneasy about the "deal" and we declined their offer.'

SOLIDARITY WITH ZAIRE

Emilio Castro, General Secretary of the World Council of Churches, has assured Christians in Zaire of 'our solidarity with those who have been made to suffer as a result of the social unrest. We also grieve with those who have lost loved ones during the political upheaval.'

He said, 'News coming out of your country has been distressing. The process of democratisation and political pluralism which started earlier on has raised the hope of many. However, the abrupt postponement of the national conference must have dashed hopes leading to disillusionment, frustration and riot.

'We pray that God will bless the churches' efforts to create a condition of the genuine dialogue for peaceful resolution of the political situation with justice. May the God and Father of our Lord Jesus Christ hasten the bringing about of a just solution to the benefit of all people of Zaire.'

FRANKLY

For three weeks before and one week after 2 October 1992 half of the letters posted in the Kettering area of Northamptonshire will have a special BiCentenary franking on them. This is being paid for by the local authority.

The post mark will show the borough arms of Kettering, which itself incorporates an outline of the original Mission House – Widow Wallis' home, and the words 'BMS Bicentenary 1992.'

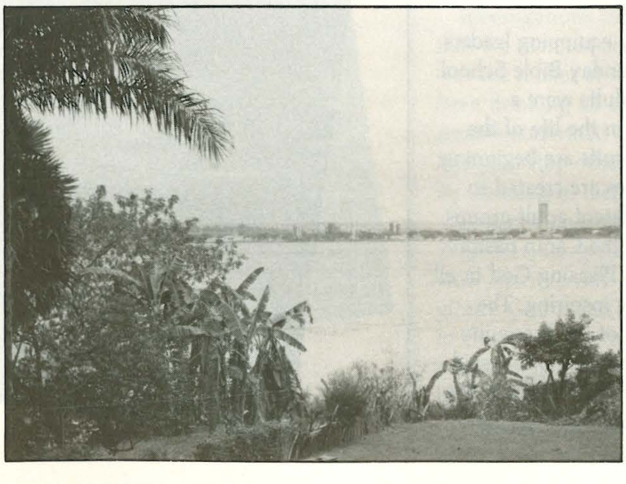
What Kettering does today . . .

THEY WILL BE THRILLED

Former BMS missionary in Upoto, Zaire, Janet Willson, was delighted when she received the project pack for the Women's project.

'What really brought a lump to my throat was the poster of two lady catechists,' she writes. 'The one on the right is Marguerite, our next door neighbour at Upoto who frequently baby-sat for Elizabeth while we all got together on Sunday evenings. She worked with me on the Ladies' Reading Class too.

'I'd just received a letter from her the week before. Both ladies will be thrilled to know that the women of Great Britain are thinking about them and praying for them. They feel so lonely and overburdened!'



VIEWPOINT

I was very pleased to read the reference in the September *Herald* to the late Rev George Young and his book.

I entered Rawdon in 1927 and was immediately impressed by the way in which senior students like the late John O Barratt mentioned the name of George Young. George had already left the College some years previously but all who had known him, including the late Dr A C Underwood and his staff, mentioned his name, one could say, with reverence. George had obviously influenced for good all who met him. I did not meet George myself until his first furlough but when I did I realised at once that here was a true 'saint' of God.

I also had the inestimable privilege of knowing George's family who at that time lived at Wyke near Halifax. I can't imagine that any of them are still alive but if they are I would like to assure them that the hospitality offered to me and many other students is still a precious memory after well over 60 years.

O F M Campbell (Rev)

Thank you to the 'No Small Change' team for the challenging day you brought to Huddersfield. The theme certainly touched a spot for us not just in our support of BMS, but in our whole outlook on life and mission.

For me, personally, it helped to bring together two separate compartments. My worshipping life in a church setting which seemed to be completely divorced from my work teaching in a deprived area where a 'joy rider' took one of the cars from the teachers' car park and where every day we are concerned with children who are suffering because families cannot always give them the love and security they need. I had begun to long for a leafy glade or a village school where all was sweetness and light!

Others have been challenged in various ways. 'We must do something about this BMS money!'

I would have hoped we could attract more people to such a splendid presentation but do feel that those who did come will be helped in spreading the message you brought in their own churches. Certainly the children's programme and different aspects of the evening programme will act as an inspiration in planning our own future events.

Pray for us as we try to keep God where He should be at the centre of things, offering hope through Jesus. We pray for you as you continue with this promotion.

C Hadfield

BAPTIST MISSIONARY SOCIETY

GENERAL COMMITTEE NOMINATIONS

Nominations for the General Committee of the Society for the year 1992-93 can now be made by members of the Society, contributing churches, auxiliaries of the Society, Baptist Unions and Baptist Associations, and must be received not later than 31 December 1991.

Please act now and remember that the General Committee needs to be as representative as possible of the Baptist constituency.

Nominations in writing should be sent to Michael Quantick, Administration Secretary, Baptist Missionary Society, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon. OX11 8XA

WORLDWIDE CHRISTIAN TRAVEL

BRAZIL
When: 1-16 May 1993
Cost: £1,597

For further details of the above and of holidays to Jamaica (24 March-6 April 1993) and to India/Bangladesh (November 1992 and February 1993 – dates to be confirmed) and of the tour of William Carey's England, please write to the BiCentenary Secretary, BMS, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon. OX11 8XA.

Good News

Joao and Celia Manga, Brazilian missionaries serving in Guyana and supported by the BMS, update us on their work.

WE HAVE BEEN IN Guyana for ten months. Our victories in God overcome the troubles and defeats.

The constant striving strengthens our faith and conviction that God wants us to be here.

Nineteen new Christians were baptised at Wismar Baptist Church, Linden inaugurating the newly completed baptistry. It is common in Guyana for people to go into the waters soon after their decision to follow Christ. Unfortunately most of them will not remain faithful to their churches. Because of this we have been moving at a slower pace. Candidates for baptism undergo an eight lesson course on the meaning of being a child of God and their responsibility to the church. As a result, all of those who are baptised remain as active members. We will soon have another group ready for God's glory.

Theological training is reaching the end of its first course, 'Sermon Building', with four students in Linden, Georgetown and Parika. Non residential courses were the practical answer of the dire financial straits of the country at this time. The new Convention building, under construction, may make it possible for residential courses to be offered, meeting the need of urgent leadership training.

Celia is successfully equipping leaders and teachers of the Sunday Bible School. The new classes for adults were a revolutionary change in the life of the Wismar church. The fruits are beginning to show, as new classes are created to accommodate the different adult groups.

Joao was invited to the Camp pastor this year. The theme, 'Pleasing God in all our choices', was truly inspiring. The location on the banks of the Essequibo River is a very beautiful place. It is said that it is the best church campsite in the country. There were 60 young adults participating.

Joao was involved in a car accident in July. A person threw himself in front of the car when Joao was returning home from Georgetown. The man was drunk and died. Police investigations concluded that it was the man's fault but the absence of guilt does not eliminate the great sadness of what happened.

Locked up to be Set Free

There was no earthquake. There were no metal chains to be broken. There was only the smell of urine and a bare floor to sleep on.

My mind could not indulge in sweet dreams. The shock of the last hours had not yet yielded. Flashes of driving in the dark night, the sudden sight of a man,

s from Guyana

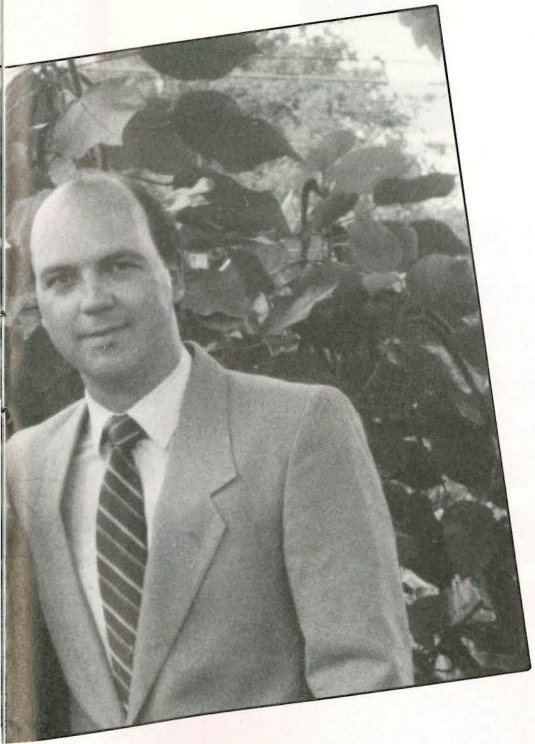
the squeaking sound of the tyres and the big bang kept coming back to me. It all happened in a second, but it was not over. That was just the beginning of the long night.

Tiny pieces of glass still itched their way into my skin. I had to kick the windscreen off to be able to drive the car back to Georgetown.

After the hospital, I went to the police station to report the accident. That was one of the four traffic posts I had to visit.

After repeating the sequence of events for the last time I thought that I could finally go back home.

Though treated with respect I was now one of those considered to be guilty until proof of innocence. As a reward for doing what is right I was invited to spend the night in a lock-up.



There was someone else in the cell. It was too dark to see what he was like. It was 1 a.m. and for the moment there was nothing else to do so I tried to get to sleep. I was awakened by the sound of cockroaches climbing in to the bag of provisions quickly put together for me by the Rev Charles and Mary Love.

The morning came reminding me that if you lie on the floor very long light bruises help to remind you not to do it again.

Allowed to go out for a few moments, we went back into the room with a new companion, 16-year-old Terrence. The dim light was proportional to our gloomy mood. There we were, the chicken thief, the mugger and the pastor.

A tired prayer brought the renewal of the Spirit. The picture of Paul and Silas in Philippi came to mind vividly. They had also been locked up. Locked up for God's glory, arrested that they might set others free. . . .

The three of us sat down to pray for one another. The little New Testament I found in Mary's bag had been perfect in leading Tim and Terrence through the Salvation plan. They prayed with me to receive Jesus as their Saviour. If they really meant that only the Lord Himself can tell.

Investigations led to the conclusion that the man, declared dead on arrival, was the maker of the accident. He had been drinking all afternoon and informal reports confirmed that he had been trying to stop other vehicles on the road by standing in their path.

I learned an old lesson that day. Whatever our grief, wherever we are, the Holy Spirit is with us to guide us to glorify God in our actions. It is up to us to choose. Forgetting about myself and ministering to Tim and Terrence restored my peace of mind.

Nothing can separate us from the love of God. Let what has to come, come. ☐

MISSIONARY MOVEMENTS

ARRIVALS

Ann Bothamley
on 6 September from Vellore, India

Joy Ransom
on 15 September from Okhaldhunga, Nepal

DEPARTURES

Ruth Montacute
on 31 August to Kinshasa, Zaire

Christine Spencer
on 3 September to Mbanza Ngungu, Zaire

Sue Headlam
on 4 September to Chandraghona, Bangladesh

Pat Woolhouse
on 5 September to Kimpese, Zaire

Sue Frame
on 6 September to Pokhara, Nepal (INF)

Derek and Joanna Punchard
on 14 September to Curitiba, Brazil

EVACUATIONS

On 28, 29 and 30 September all but five of our Zaire missionaries were evacuated from Zaire. See page 4

BIRTHS

Congratulations to **Pam and Steve Seymour** on the birth of their son, **John Mark**, on 5 October 1991. John weighed in at 7lbs 14ozs

DEATHS

We regret to report the death of **Miss Edith Winifred Taylor** on 9 September aged 85. Winifred served with the Society in India from 1935-1961

We regret to report the death of **Mr John Peacock** on 3 October aged 63. John worked as Secretary for Missionary Affairs in the BMS Calcutta Office from 1984

AMENDMENTS

Please note that Corinna Woods left for Kathmandu, Nepal, on 16 August 1991

ACKNOWLEDGEMENTS

LEGACIES

J Whitton	1,057.44
Mrs E D Morgan	11,142.85
Annie Gillies	658.10
Glenda D Kimber	500.00
Mabel Emma King	200.00
Phoebe Marion Blackwell	7,932.57
Henry David Hardy	500.00
Muriel Alberta Staines	57.19
Mrs Marjorie D M Rowat	500.00
John Cornelius Codd	21,587.25
L De Hailes	1,034.12
Mrs S K Hullett	1,250.00
Mrs N E Appleton	1,070,03

GIFTS

Charities Trust: £9.50; Glasgow: £500.00; FAE Aberdeen: £5.00; FAE Aberdeen: £25.00; Darlington: £30.00; Crayford: £145.00; Anon: £35.00; Lindsay: £35.00

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7/8 MARCH
Scotland
Bellshill

21/22 MARCH
South West
Devizes

4/5 APRIL
Wales
Bangor

11/12 APRIL
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SUNDAY

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MISSIONARY
Herald

URBAN MISSION: Brazil, Thailand, India – BELGIUM – EL SALVADOR: Christ at the Crossroads – PROBING MISSION – BICENTENARY – NEWS & VIEWS

DECEMBER 1991

PRICE 25p

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We were unable to print the article on Belgium, mentioned on the cover. We will include it next month.

The BMS shares with partner churches in:

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Belgium
Brazil
El Salvador
France
India
Jamaica
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MISSIONARY Herald

EDITORIAL COMMENT

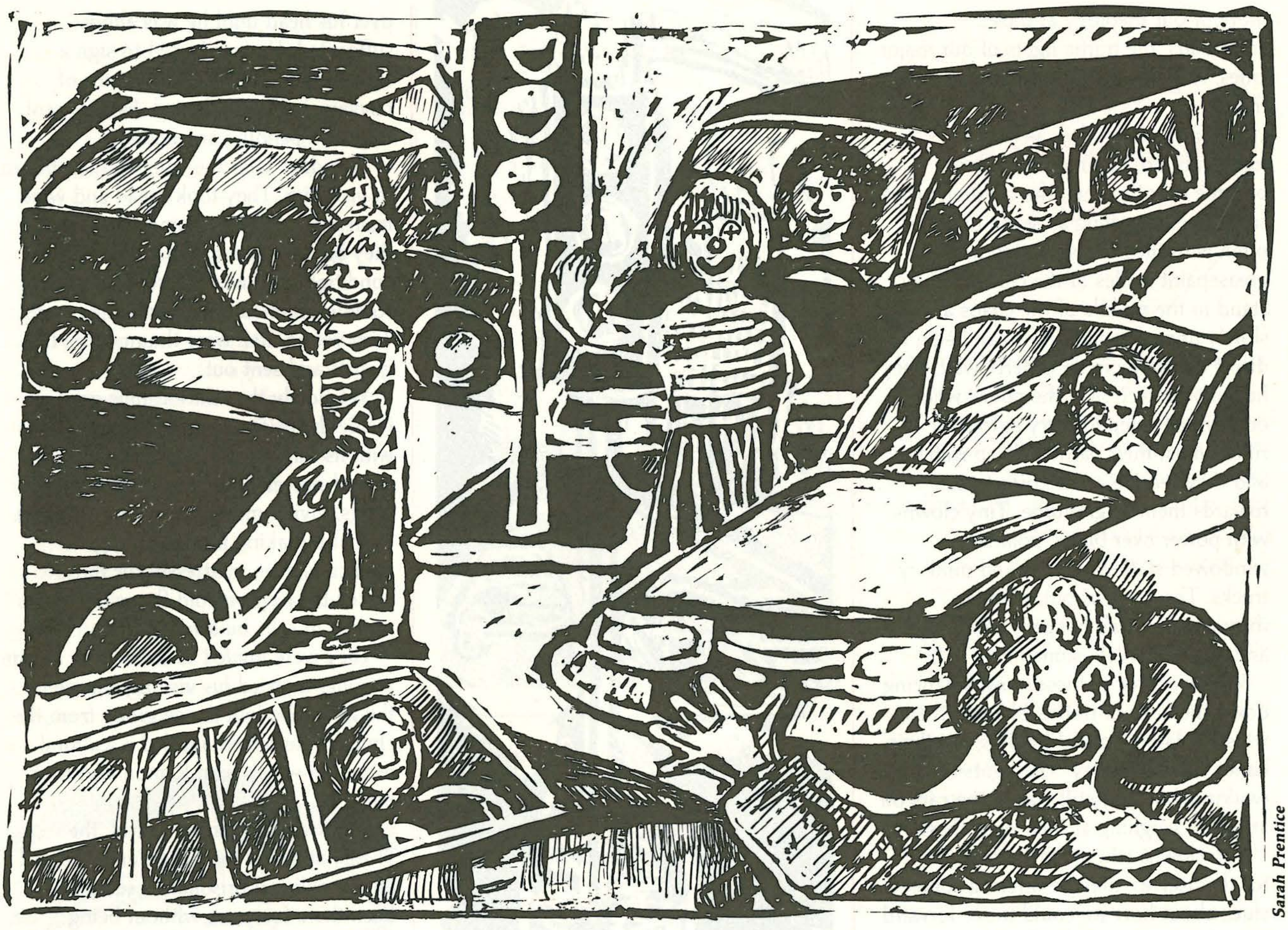
People! Everywhere you look there are people! In the growing cities of the developing world, in Indian villages, on European roads, at international airports there are people, masses of them, all around and, except for Europe, mainly young.

The Christian church is growing fast, but it's still not keeping up with the expansion of the world population. And if it's not matching the statistical growth neither is it keeping up with the changing needs of men and women as they crowd into the world's cities.

In almost every major city there are communities living in cardboard and plastic homes, people sheltering in damp, unhygienic hovels. Children, abandoned by their families, scavenge rubbish tips, whilst young people beg and scheme their way around urban streets. Some are picked off by murdering gangs of off-duty policemen who have pledged to rid the cities of juvenile 'vermin'.

And Christ? He's there, according to one of the articles this month, at the crossroads, where the affluent car owner meets the clownish ingenuity of poor children. But then He's always there, long before any of His so-called disciples wake up to the crying needs around them. He's there, where He's always been, where people are. It's worth reminding ourselves, in Advent that Jesus is Immanuel, 'God with us', God where people are, calling us to join Him in His ministry of love to the world.

In a limited way this month we have tried to describe how the BMS, through its personnel, is meeting the challenge of urban growth. We know it is not enough, and that is why part of the BiCentenary 'Fund for the Future' will be used to finance church work in the cities – evangelistic work, social work, health work – the caring, ministering work of Christ.



Sarah Prentice

Christ at the Traffic Lights

'There's a great deal to be learned about El Salvador at the traffic lights in its capital city,' says David Quinney Mee.

YOU ARE INVITED to pay a kind of tax when you stop at the red lights at the major crossroads. You may be asked to contribute to the Red Cross, or to its Salvadoran equivalent, the Green Cross.

You may be asked to give to one of the other paramedic groups that move in the spaces ignored or abandoned by the State or to the health care and maintenance of individuals, amputees or paraplegics, holding out hands or stubs of limbs, deformed from birth, or by accident, disease or war.

You may be asked to give to the blind, led by children to the car windows to appeal to drivers for money or to countless women, struggling to maintain themselves and their families by selling a million and one likely and not so likely goods at the crossroads. On offer are fruit, orchids and parakeets, newspapers, lottery tickets and towels, sunglasses, wing-mirrors and imitation Swiss Army penknives. Women are invariably accompanied by their children who also learn to sell from an early age.

Others offer no more than a prayer for God's blessing on you in exchange for a spare coin.

I call this a kind of tax, because it is these people, or their counterparts, who are supposed to be cared for – more or less – by the National Health and the Social Services structures the British taxpayer maintains. They are the old, the sick, the mentally ill and disabled, the children, the unemployed, the disadvantaged families, single parents, the destitute – the poor.

Here you meet them at the traffic lights. Unless you drown them out with in-board stereo systems, keep them out by electrically operated windows that protect the air conditioning, or hide from them behind polarized glass, their pleas, prayers, questions, stories, persistence, anger and even, paradoxically, their pardon, invite questions about so much.

They invite questions about health care, housing, employment, education, about politics and justice in the State and just as surely about theology and the Church. How would it be if these images, these icons of God, filed into our congregations? What would they make of our prayers and holy promises, our suits and hats and sermons?

Jon Sobrino, a Jesuit theologian here at the Central American University, wrote a book on the person of Christ from a Latin America perspective, called 'Christology at the Crossroads'. What would we come up with if we were to do

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more of our theology at these crossroads, the traffic lights of our major cities, with the people who confront us there?

When the lights fail, as they so frequently do, the major junctions become chaotic. Then the children arrive, sometimes as young as seven or eight, often with their faces painted into the greasepaint smiles of the clowns. They stand in the middle of the chaos and slowly unpack it until they can begin to direct the traffic in an orderly way. They have no protection – the police who occasionally step in carry automatic rifles whilst their partners keep watch – and they receive a few coins tossed towards them in gratitude. Tiny clowns, with power over buses, polarized-windowed station wagons and military trucks. They sort us out, guide us through, and it all happens smoothly and quickly. (Well, sometimes. . .!)

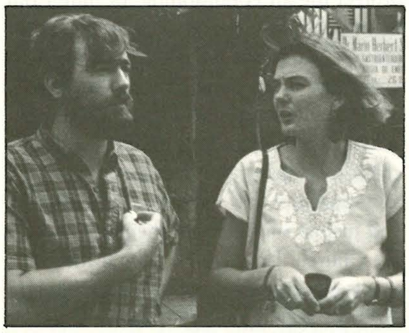
We saw three of these clowns dancing down the lines of traffic, blowing their whistles, laughing and holding out their hands for the money. The lights were working, but they still waved the cars on at green, laughing at their own cheek.

The clowns who, with no protection for themselves, may be offering some clues about how we could move forward out of the chaos of El Salvador.

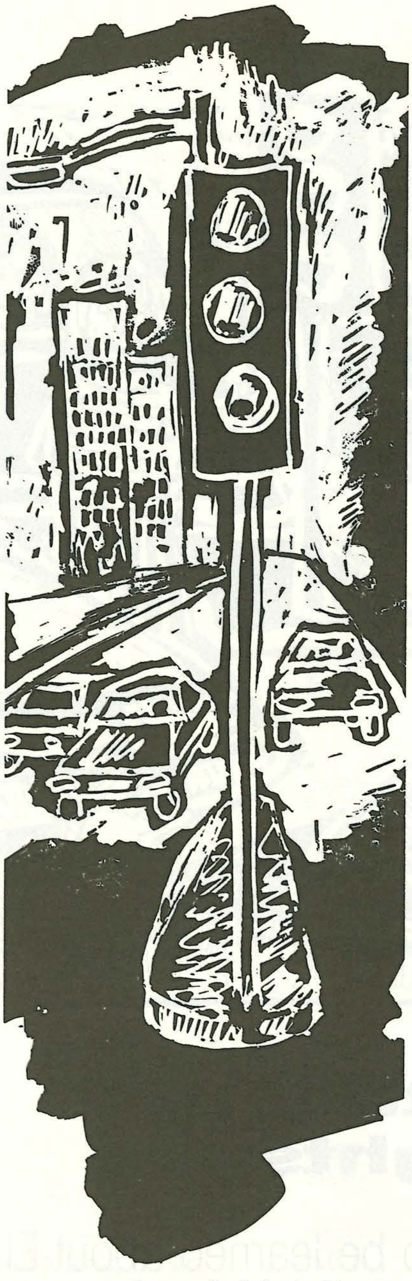
Two issues which have been central, and demanding, to the people in 'Cordero de Dios' during the last few months . . .

Three years ago, three people from the congregation were captured by the police and accused of FMLN associations. They were imprisoned after torture. No evidence was ever brought against them and they were eventually released.

Meanwhile, most of the congregation stopped coming to church for fear they would be under scrutiny and in danger from 'guilt by association', not an unusual situation here. It is what keeps many people 'blind, deaf and dumb', encouraging them to look for 'safe' churches where what goes on outside the doors is left outside.



David and Rachel Quinney-Mee



After some hard work by the pastor and some other members the congregation slowly came back.

In April, Juan Ramon was captured. He was a regular attender at church and a very able and active worker and friend, well-loved in the communities the church visits. He was accused of associating, and working with, the FMLN. The church had to face the question again – to stay or to go, to 'own' Juan Ramon and be with him or to hide away, until things quietened down.

We saw him in the preliminary courts three days after his capture. He had been beaten by the police, given no food and practically nothing to drink. No sleep. He was stripped for questioning with a fan constantly blowing cold air onto his back. Handcuffed, a hood was placed over his head until he was almost suffocated. He was forced to sign a statement which, in the presence of lawyers, he firmly denied. He was sent to prison pending an enquiry.

Two days later the congregation began to visit him. They took bread and wine from the morning communion. Rapidly they became aware of the appalling conditions. All were searched on entry, some in intimate and humiliating ways. Two young men were thumped by the guards and sent out.

Yet slowly the relationships grew inside the prison and the congregation, with its infectious sense of humour, shared prayers, Bible reflections and songs, giving more incarnate expression to that by taking food, clothing, medicine, even mattresses for those forced to sleep on cold floors, up to sixteen in cells built for six.

They were invited to a wedding as one prisoner married his visiting fiancee in the gaol. The folk dance group from the church entertained and led a 'cultural event', in which Juan Ramon also took part.

Eight weeks after his arrival, the FMLN attacked the prison and released all the political prisoners - some had been there for years without being sentenced, or even tried – and a couple of hundred 'common prisoners'.

After the attack it would have been dangerous for any political prisoners to remain behind. A number of prisoners were killed after the FMLN had gone.

Whilst the lawyers try to clear him Juan Roman clearly cannot return to the church. The congregation again faced the question of what to do. They decided to continue visiting the prison, and a second prison where some prisoners were transferred.

The story is in constant development. As you read this it may well have all changed again. It calls for a continuous evaluation in the church, a kind of reflection on the run, or theology at the

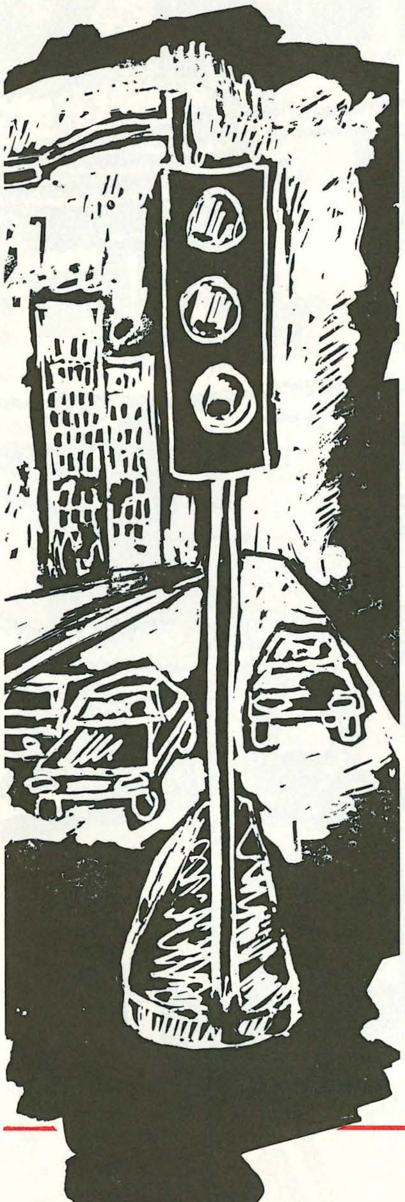
Here you meet them at the traffic lights. Unless you drown them out with in-board stereo systems,

crossroads with as much time to do it as it takes for the lights to change.

But it's happening, and a congregation and its pastors are learning to see, perhaps to care, to take on fresh commitments, recognising a sincerity and challenge in the 'outlaws', and the sharpness of the call to Jesus. Yes or no! And if we say 'no' then how can we go back to singing hymns and saying prayers with any credibility? And if we say 'yes' where on earth will it lead us?

Clowns at the traffic lights, thrown there by need, staying by cheek, dancing in the fast lane hoping to God that Christ is at the crossroads with them and they can laugh their nervous way forward.

What would it mean to listen to these 'clowns', in San Salvador, London, São Paulo, Dhaka, Beirut, Belfast, or the major cities of Zaire, Nepal, India, South Africa, Sri Lanka, or wherever? Clowns whose smiles and tears and frowns are not painted but etched onto their faces through years of bitter experience?



Could their demands for human dignity and justice, for land, food, education, jobs and security, lead us into something more satisfactory for all concerned? To pay attention to their pleas, prayers and questions, stories, persistence, anger and even pardon – could that not help us all through the logjam of selfishness and economic injustice that continually throws up right or left wing dictatorships and fuels the all-consuming fires of the weapons industry while millions of people go hungry and homeless?

Clowns whose smiles and tears and frowns are not painted but etched onto their faces through years of bitter experience?

To say no to that should make it impossible to go back to singing hymns and saying prayers with even the smallest grain of credibility. And to say yes? Who knows where, on Earth, that would lead us. But thank God for the 'clowns'. Not because 'they make me more grateful for all I've got.' God forbid! What twisted mockery of the gospel is this if, having heard their cry, I go back, more content, to where I was? No, thank God because they show us what we have – and have not yet – made of this world, and, calling us back to be pilgrims in it, lend us their stubborn persistence for the journey.

Knocked down a million times they are still on their feet, at the traffic lights trying to point out a way. Christology at the Crossroads? Christ at the traffic lights. ☐

World MISSION Link

Christmas – a time of rejoicing, of sharing. Included in the sharing, your Link-Up missionaries and the people, churches and situations they have shared with you. A new year follows Christmas – a new year in which churches will get involved in the WML programme. A new year which sees WML's first birthday. A new year of questions and seeking answers.

Staff Teams are getting great praise but not great numbers – why? Do you know when the Staff Team is going to be in your area? Do you know where the event is being held? Have you got place and date booked into your church diary? IF NOT – then look at the back of the Herald, all the dates and places are there.

World Mission is not just something that happens when a missionary visits – it is ongoing. Displays, prayer tapes, special weekend or mid-week events. What is your Auxiliary BMS Committee planning? Is World Mission in your church programme?

Nearly 400 Link-Up groups have sent in their forms asking for a Link-Up missionary. Well over half these groups now have a Link-Up. Do you still have queries? Are you uncertain of the way to get involved?

A reminder – a Link-Up group is roughly four churches. It is for local churches to sort out their groupings **not** the WML Organiser. Different Auxiliaries have used different ways to decide on groups – from everyone meting to a small group sending out suggestions and asking for comment. Once groupings are sorted, get a Link-Up request form from your BMS Representative, fill it in and return it. There are still things to decide before a Link-Up missionary is finally confirmed but you're on your way. ☐

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92

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URBAN MISSION

Meeting the Challenge of Urban Growth

by Derek Punchard

WHAT A DRAMATIC turn around we have seen in recent years. In the State of Paraná a 70 per cent rural population has become a 70 per cent plus urban population. In overall terms the total has declined to something over six million, but the cities keep growing. The city of Curitiba has grown from 300,000 to almost 2,000,000 in the past 25 years and similar growth has taken place in towns like Londrina, Maringá, Cascavel and Foz do Iguaçu.

Taking this into account, a greater emphasis is now being placed on urban evangelism and church planting. The Home Missions Board, as part of the National Evangelisation Plan, established initially 50 strategic centres for evangelism in the largest cities in Brazil, among which Curitiba and Londrina in Paraná, and later added Cascavel.

A dynamic young Brazilian missionary was invited to co-ordinate this work in Curitiba. We are now in the fourth year of the five year plan to publish manuals and supporting literature for different methods of evangelisation reaching different areas of the population. A training programme equips local leaders at a national congress annually, and these in turn train local teams who are available to help churches or groups of churches.

So far, 12 of the 15 methods have been completed. Some of these have been more fruitful than others, like the Missionary Cooperative Impact, where teams of seminary students or local young people cooperate with a team from the local church to make an impact on the town or neighbourhood, with census-type door-to-door visitation, home Bible study groups, children's holiday Bible club, evening activities for young people, etc.

Certainly the most productive method has been the Church-organised home Bible studies, with four studies in John's gospel on the person and work of Jesus, and a concluding visitor's service at the church when diplomas are presented. Some churches have doubled their membership using this method alone. The discipleship material produced is excellent, but it has been difficult to involve the ordinary church member in this form of evangelism. This year the new programmes are the evangelisation

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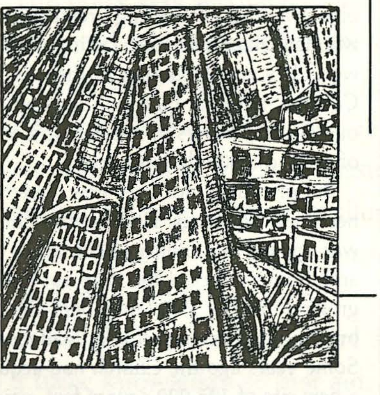

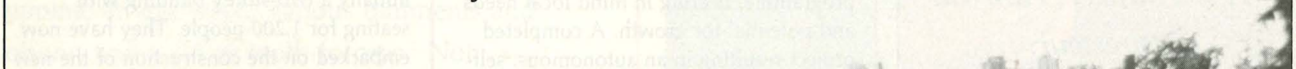

Sarah Prentice

of the deaf and dumb, hospital visitation and the recuperation of those who have left the church.

The week-long special services in a church with a guest speaker are no longer very effective in attracting outsiders, (or even church members), but a weekend city-wide effort with unified advertising through TV, radio, billboards, leaflets, and local press has been successfully used in Curitiba for two consecutive years, with over 300 public declarations of faith each year.

A Baptist bookshop has opened in the centre of town near the central bus station. The upper floor of the building has been leased by the Association as not only offices and central meeting rooms, but with the objective of maintaining a witness to the thousands who pass the doors daily.

Prefab chapel

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A counselling service is advertised by leaflets distributed to passers by in the nearby streets and bus station, and evening evangelistic meetings are held. This is maintained by voluntary staff, some retired people and local pastors. Promotion is also helped by our weekly half-hour radio programme which is transmitted live on Saturday mornings, serving the multi-purpose of promotion, teaching, encouragement and evangelism.

But the essential work must continue to be the planting and support of new churches in the urban area. Leaders and workers are essential to growing congregations, and the Curitiba seminary completed their course whilst continuing full-time employment, are able to support themselves whilst ministering to new or small congregations.

These new churches meet in rented houses, shops or schools, whilst land is being sought to be purchased on instalments, or bought with gifts from churches or mission boards overseas.

Local funds are raised, often sacrificially, to begin a building programme, bearing in mind local needs and potential for growth. A completed project resulting in an autonomous, self-supporting church can take anything from four to 15 years. There are 20 or more such congregations at present in various stages of development in Curitiba.

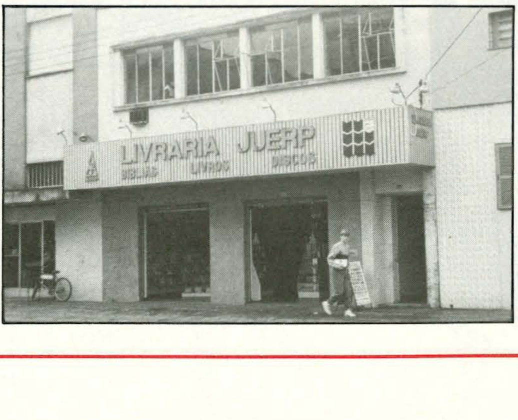
This work has been encouraged in recent years by the involvement of local churches and associations in Texas with our Curitiba Baptist Association. This has been done on two levels. The Partnership Scheme with the San Antonio and Austin Baptist Associations has for two years now sent groups of church members led by their Missions Director, Pastor Dale Gore. They have worked with new congregations in evangelistic outreach during ten day periods in partnership with local people, to see many new folk added to the church.

Pastor and church members start building work

Other groups have come with another objective, that of erecting prefabricated wooden chapels for the starting of new work. We now have four of these in Curitiba, not only built but donated by our Texan partners in mission at a cost of around 5,000 dollars each.

But of course, not only new churches need new buildings. First Baptist Church was opened and built in 1914, an ambitious project at the time but having grown to nearly 1,000 members, the old building had become totally inadequate. Some years ago the Church had acquired a new site of 145,000 square feet, paid for over a seven year period, then built initially a two-storey building with seating for 1,200 people. They have now embarked on the construction of the new church building to seat 3,500, which will take several years to complete.

All these means help to sustain the continuing growth in the churches, now 42 in number with a total of 6,800 members. We are thankful that after our seven years with the Association, they are now partly supporting a Brazilian pastor in this work and trust that the growth of the churches will keep pace with the expansion of the city. We believe it will as the concept of evangelistic outreach as the central activity of the church is maintained. ☐



Bookshop and Association Headquarters

To Preach and Heal? (1)

Jan Kendall takes a look at the work of Baptist Medical Missionaries.

WHEN WILLIAM CAREY embraced the command of Jesus Christ to go into all the world and make disciples of all nations, he and those enthusiasts with him, had still more of the vision to see. Their concern, and the dominant note in their theology was the importance of the soul. The body was secondary. The mind had to be illuminated and trained, but the needs of the body – they were inferior by comparison.

During the BMS's first century its publications had few references to medical missionary work; and those that there were either illustrated an individual's compassion, or were used as a means to an end (preaching the gospel).

So it was that missionaries were sent out without even a basic knowledge of first aid, with such limited pharmaceutical items as epsom salts, quinine, an eye wash, various ointments and lotions, and a set of tooth forceps.[1] Not surprisingly they could not even care for themselves and many died. For example the years 1878-1888 in the Congo, when BMS sent out 38 men and 10 women: of these 48, 24 died, 13 had to be invalided home, leaving only 11 on the field.

The first Baptist missionary, John Thomas, was by profession a doctor. He was a volatile, erratic character, always in debt, whose humanity shows us that God can and does use the weak in the world to shame the strong. He was precocious as a boy (he preached before he was five), and as a young man lapsed into negativism and rebellion. His parents made nine unsuccessful attempts to settle him as an apprentice, but it was only when he was placed as a medical student at Westminster Hospital, that he at last found something to interest him. This led to his becoming an assistant surgeon on board ship, the HM frigate *Southampton.*

After being shipwrecked, he left the navy, and became a surgeon and apothecary in London, and married a 'gentle lady who was a strong advocate for the Church of England.' It was his wife who persuaded him to attend church again, but it was not until 1783, when debt forced him to become a surgeon to one of the squadrons of East Indiamen, *The Earl of Oxford*, bound for Calcutta, where he landed in 1783. He was so shocked at the squalor and poverty of much of Indian life, and at the irreligion of his fellow countrymen that he proposed the formation of a religious society to spread the knowledge of Jesus Christ in Bengal.

When he returned to London he combined a medical practice with preaching, but he was so unsuccessful at both, that he sailed again to India as a ship's doctor, leaving behind his debts, his wife and daughter.

Dr John Thomas

Unstable and erratic though he was, he was not without compassion. He wrote: 'I am set down here in a house I have made of bamboos, straw and string. Every morning the river bank is covered with the lame, the halt, the blind. They come to be cured, clothed and given a few *pice* for food. My heart aches for their helplessness of body and soul.'

For five years he lived like this and became proficient in Bengali, into which he translated the gospels of Matthew and Mark.

Homesick for his wife and daughter, he arrived

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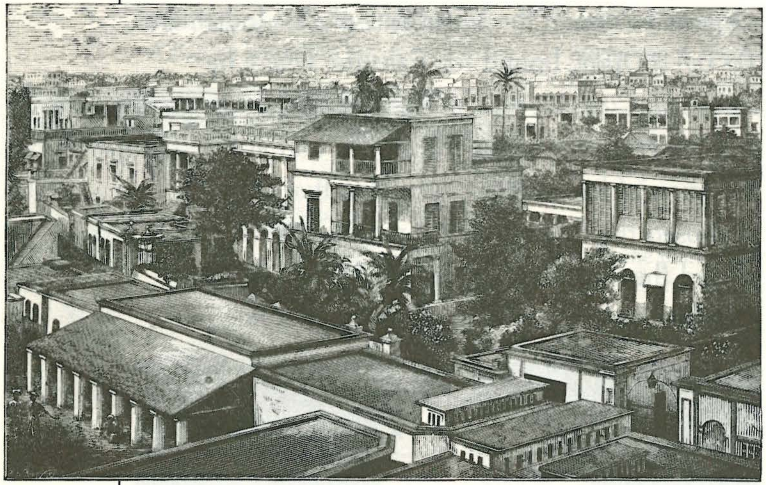
back in England in the year 1792, when the newly formed Baptist Missionary Society was considering sending out William Carey to Tahiti. He addressed their meeting and so impressed the members by his description of misery and poverty of the masses of India that it was agreed that he and Carey should sail out there together.

They landed near Calcutta and Thomas spent the next eight years leading a wandering life in an attempt to keep solvent. His medical skill was much sought after, and his house became 'the place of resort for all the sick and poor in the district around.' Several sheds were put up to shelter such people. There is a passing reference to his lancing Carey's throat abscess but his most famous patient was the Hindu carpenter and guru, Krishna Pal, who had a dislocated shoulder.


GENERAL VIEW OF CALCUTTA.

Thomas described the treatment: 'I tied his body to a tree, and while brethren Carey and Marshman made the usual extension, I reduced it so that he could move the arm, though it was still painful. This man had heard the gospel. When his arm was set right, he complained still of the pain, but more of himself as a sinner; and with many tears cried out, "I am a great sinner! A great sinner am I! Save me, Sahib! Save me!" I renounced all power to save him myself, and referred him to Jesus, my Saviour, of whose mission and power to save all those who come unto God by Him I spoke many things.'

Within a month this man had accepted Christ, broken caste and been baptised. In making his profession of faith, Krishna Pal spoke of his experiences at the time his shoulder had been set. He dated his real receptiveness to the gospel from that day.

But Thomas' overwrought brain could not stand the strain of witnessing the baptism of this first convert. He had to be kept under restraint, and although he recovered his sanity, he died a few months later in October 1801. His obituary in the *Calcutta Gazette* spoke of him as 'formerly surgeon on board *The Earl of Oxford* and latterly a zealous promoter of the knowledge of Christianity among the Hindus.'

John Thomas was alone amongst his missionary colleagues in having had medical training. Epidemic diseases spread rapidly through large portions of India, and as observed earlier, many missionaries died. When Fountain died in August 1800, the natives asked, 'If God really sent you out to preach to us, why are two of your members dead already?' It was a question to which they could give no answer.

In 1825 during an epidemic the Baptist missionaries employed an Indian doctor to care for the sick. On another occasion they obtained cholera pills from the Government in a free distribution to Hindu pilgrims at a festival. With the exception of Thomas's sheds, Baptist attempts to promote hospital facilities were few. In 1802 Joshua Marshman proposed that a hospital be built at Serampore, but this did not happen until 1836.

After Thomas's death there were huge gaps when there were no medical personnel at the Mission. Felix Carey filled in at Serampore for a time, but soon left for Burma, where most of his active missionary work was done, including the introduction of smallpox vaccination.

Later in 1812 a volunteer came from England, Dr William Johns, accompanied by Miss Chaffin, of whom Fuller wrote, 'An excellent woman,' but she was 'not of any use to the Mission.' However this was not long lasting. In the following year he was ordered to leave the country because he did not have a resident's licence.[2]

In 1822 Carey, Marshman and Ward (who was soon to die of cholera) wrote to the Governor-General, emphasising the need for Indians to be trained in Western medicine and surgery. This plan won government approval, but it was not until 1835 that the Calcutta Medical College was established, and where for the first time students could learn the art and practice of Western surgery and medicine.

Between the founding of the BMS in 1792 and the founding of the Medical Mission Auxiliary in 1901 (more of this later) the number of missionaries with medical qualifications could be counted on the fingers of two hands. Thus it is impossible to write about any one country and trace a clear history of medical missionary work. However we can home in on a few of the exceptions.

There was a Doctor Prince recruited from among the Christian community in Jamaica, a former slave owner who joined a party of Baptist missionaries in the West Indies who crossed the Atlantic and started evangelistic work at Fernando Po, West Africa in 1841.

Another is a later William Carey, who went to India in 1877, but he was not sent out as a medical missionary, and he did not concentrate upon medical work. Again there was Dr William Brown who served for four years in China 1870-1874. Also Dr Seright who sailed for Africa in 1886, but had to return the same year, and Dr Sidney Comber, who died after spending one year in the Lower Congo. It seemed that medical personnel fared no better than their non-medical colleagues.

In 1892 Dr Sidney Webb was sent to the Congo. In a short while his fame (although his medical work was little more than dispensary treatment) had spread through the Lower Congo, and even the King of Congo came from his court at San Salvador for medical help, but sadly he died at sea at the age of 28.

In 1984 Dr Russell Watson was appointed to Chingchow in the Shantung province of China. This was the first BMS inland station and had been opened by Timothy Richard in 1875. Richard had worked in conjunction with Dr William Brown: 'He to heal the sick, and I to preach in the waiting room.' Here dispensary work had been going on continuously since the early days when Richard had met opposition, but this had been largely overcome by his successful treatment of Chinese patients during a serious smallpox epidemic. So Dr Watson (who had received theological training under C H Spurgeon) and his wife, who was also a doctor, stepped into a situation which had opened up as a result of medical work done by non-medical missionaries. They started up their own hospital by renting a building with very inadequate facilities, and still managed to treat 240 in-patients in one year and in the same year saw 1400 out-patients a month.

Ellen Farrer

Work amongst women in India was started by two missionary wives Mrs Elizabeth Sale and Mrs C B Lewis who in the 1850s started to visit the zenanas or women's quarters of well-to-do Hindu families to improve the lot of the women and children, bringing to their sufferings what knowledge of medicine they had. In reality the zenanas were a kind of purdah system which relegated the women to a living hell, in dark, badly ventilated apartments, condemned from an early age to annual pregnancy (in 1860 the age of consent was raised to 10!) which tended to result in continuous anaemia, if not sterility (which led to their being discarded). Thus it was that in 1867 the Baptist Zenana Mission was founded.

In 1891 two Baptist doctors Dr Ellen Farrer and Dr Edith Brown were appointed by the Baptist Zenana Mission to go to India. Of these two the career of Dr Farrer is certainly outstanding. She served for 42 years on the mission field beginning her work amongst the women and children in Bhiwani in an Indian house built round two courtyards with no room that was large enough (or ▶

light enough) to serve as an operating theatre. The first operation was performed there in the open air on a boy of 10: a dust storm blew up, but nevertheless the operation was a success! The inner courtyard was kept for any in-patients, and the outer one served as a waiting room, surgery and dispensary.

In 1899 a hospital with an eight-bedded ward, dispensary and operating room was opened in Bhiwani. There were no trained nursing staff at this time – just one or two Indian girls who had had a few months nursing or dispensary training. The first trained nurse did not arrive until 1908.

Ellen Brown was succeeded by Dr Vincent Thomas, who as a candidate nearly came to blows with the Candidate Board of the BMS which felt he should first expound the faith to non-Christians, whereas he wanted to show his faith by his works, convinced that medical missionaries were not just an attractive side-line of evangelism, but the core of it.

In 1901 the Medical Mission Auxiliary was founded. It so happened that Drs Ellen Farrer and Russell Watson were home on furlough, and along with Vincent Thomas, they gave a new vision to the British Baptists of the day. The Auxiliary's aim was twofold: to create, maintain and extend an intelligent and generally practical interest in the medical mission work of the Baptist Missionary Society and the Baptist Zenana Mission and to raise funds for the financial support of hospitals.

On the mission field the practical effect of the formation of the MMA was not immediate or startling. There were just eight doctors at that time on either the staff of the BMS or the BZM, and their work continued as before, though with more hope of reinforcements both in terms of personnel and equipment.

The years up to the First World War saw great leaps and bounds in terms of medical work, particularly in two areas. Firstly in the building of hospitals. Hospitals were erected in San Salvador, Angola in 1911 and in Bolobo, in the Belgian Congo in 1912. The one at San Salvador was brought out from Britain 'in a thousand carrier loads.'

In northern India there were hospitals in three places: one for women and children at Bhiwani, named in 1923 'the Farrer hospital'; two at Palwal (men/women and children); and one at Dholpur, another example of a hospital building being erected on the fountain of expanding dispensary work.

Meanwhile in China there were many hospitals in the Shensi, Shansi and Shantung Provinces. Although some were burned down during the Boxer Rebellion, new and modernised ones were rebuilt in their stead.

And secondly, in regard to sending out more women workers, now that hospitals had improved, and were better equipped, it became vital to have them staffed with nursing sisters both to look after the patients, and to train local workers.

A list was drawn up at an MMA meeting held in April 1904 with the following specifications for would-be women applicants: they had to be Baptists, aged 25-30, having fully qualified as a nurse; their sphere of work would be medical and evangelistic together with the training of local workers, and there would be no difference in salary between lady nurses and other lady missionaries.

It is recorded a certain Nurse Duff, who, though she was 34, offered herself for the post of missionary nurse in Shensi Province, and she was accepted 'as she had quite exceptional fitness in other directions.' Another applicant, aged 35, was refused on age grounds. Altogether 53 nursing sisters were accepted between the years 1901-1925.

The First World War is something of a watershed, in that the war brought staff changes and a depletion of medical personnel to the BMS. We will look at some of the transitions that occurred thereafter in a later article. ☐

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[1] Mentioned by one of the non-medical missionaries in China, AG Shorrock, 1861-1945.

[2] This seems to have been somewhat unfair as none of the other missionaries had licences.

EVANGELISM AND THE POOR IN BRAZIL

Continuing Eric Laing's report of his sabbatical visit to Brazil

JESUS REPLIED to those who objected to the extravagance of the women who anointed him by saying:

> *'The poor you will always have with you, not so me.' Matt 26:11 and parallels. Brazil provides ample evidence of the poor in society.*
>
> *'Now is the day of salvation,' Hebrews declares, 'And how shall we escape if we neglect such great salvation.'*

Even if that day should last another thousand years there is little hope of eradicating the problem of poverty from our world. The poor, as Jesus said, will be always with you.

The favelas with their rickety closely packed houses; the road-side shelter with their frames made of tree branches and covered in black polythene; the city dwellers who live in the open under the motorway flyovers; the constant begging of the children; the women with depressed countenances who begged from us as we bought our tickets for a 200 mile bus journey.

We heard of the city church that engaged a lady to work among the street children. The news spread like a prairie fire. Soon there were 3,000 children and the scheme had to be abandoned as impractical. Then there was the Mayor of one city who built houses and re-housed the favela people. The favela was flattened. Within a short space of time the houses were slums. The people were moving back to favelas. It is easy to offer solutions from afar, we need to take stock of our own land, the beggars on our own streets, the homeless living in cardboard cities in our capital city. Maybe the difference lies only in the numbers not the kind of poverty.

There are voices enough that offer solutions in Brazil. The British TV has reminded us graphically of the street killing of children and there seems to be no denial of this. One day in Rio de Janeiro nine men were found dead. A survivor said it was the police. Were those right who said it was a warning to control this problem? The Liberation Theology movement advocate mass stirring of the people against those with wealth and possessions. They advocate the snatching of unused land owned by rich farmers.

Martin Israel speaks of two evils in our age: One, fascism the other communism. Of communism he says:

> *'Among those attracted to communism the darkness of self is aligned to the under privileged masses so that it can be projected quite plausibly on all who are successful and happy. These are identified with the rich exploiters of humanity.'* The Spirit of Counsel. *p 26.*

Now almost 10 years later where is communism? Can any effort that guides people to violence or covetousness be the answer to the problem of poverty? Did not Jesus say, 'They that live by the sword shall die by the sword,' and 'a man's life does not consist of the things he possesses.'

How then is the gospel shared among the poor in Brazil? Ezekiel said in a different context, 'and there, where they were living I sat among them' (Ezek 3:15), and 'he will be called Immanuel which means God with us' (Matt 1:23). 'Now the dwelling of God is with men, they will be his people and God himself will live with them' (Rev 21:3). Jesus again, 'When saw I you hungry and did not feed you,' etc (Matt 25:30-46). 'Jesus saw the multitudes and had compassion on them' (Matt 3:36). At least one missionary and his wife were asking whether God was calling them to live on a favela. I think some would call such thinking Incarnational Theology.

The metaphors are different in the places we visited but the pattern of ministries is the same. When saw I your children undernourished and in need of health care and did nothing.

In the area of Porto Velho, one missionary nurse saw the need and began with a tape measure and a pair of kitchen scales. Now there is an efficient, well run clinic serving some needy children. An example of missionaries building foundations. The director is a Brazilian missionary, a widow with a real sense of God's call. She, with a considerable staff supported by the Brazilian Pastor's wife, administers a food programme alongside a learning of social skills and preparation for schooling. Input from the local church, the Southern Convention and the local association helps finance this project. It is part of the whole ministry of the church to the whole man. A practical demonstration of God's love amidst the preaching of the gospel.

When saw I you struggling to grow food with ever diminishing returns and did nothing? The Cebader scheme with its fertilising skills and experiments with differing grades and kinds of rice, trees, vegetables and the like. The fish farming and the rearing of pigs, all available to the poor and rich alike. Seeking to meet people in need and making themselves available. The trips of a young missionary couple into the tracks leading into the Rain Forests. He, an agriculturalist, she, a botanist. Their sharing of skills of husbandry and types of seeds that might prove the possibility of more vegetables and a greater variety in diet. Their contacts bringing opportunity to speak of the gospel. Opportunities they are learning to grasp, our prayers are needed to enhance their sensitivity and boldness in sharing the Gospel.

How keen the contrasts in two homes we visited. Like many in Britain, they had fish tanks with tropical fish. A legitimate hobby.

Then there was the young man of about 30 who kept fish in a concrete cistern in which he caught the rain water. Three fish which he hoped would grow that he might add variety to his diet of rice and beans. He and his wife (about 24 years of age) were from the North East of Brazil. They left because of famine. Crops failed, cattle died an who knows how many humans?

Their home was a single room made by themselves of brick construction. It had electricity and water was available a little way down the hillside. The room was divided by a kitchen cabinet, on one side was a cooker and a few stools, on the other a double bed with a small cabinet. Her utensils shone with cleanliness. Here hospitality was warm and generous. A fascinating and heart-warming chat as we conversed through an interpreter, sharing Brazilian coffee, strong, sweet and black. Will the young man who took us there be able to teach him how to grow fish in that city favela from the skills at Cebader? Will his care and love bring them to realise the love of God in Jesus? We must back them with our prayers and giving.

We saw only two churches here – Roman Catholic and Pentecostal. As far as we could see no other denominations built on these favelas.

What of the church in Rio? Providing classes for typing, embroidery and sewing

▶

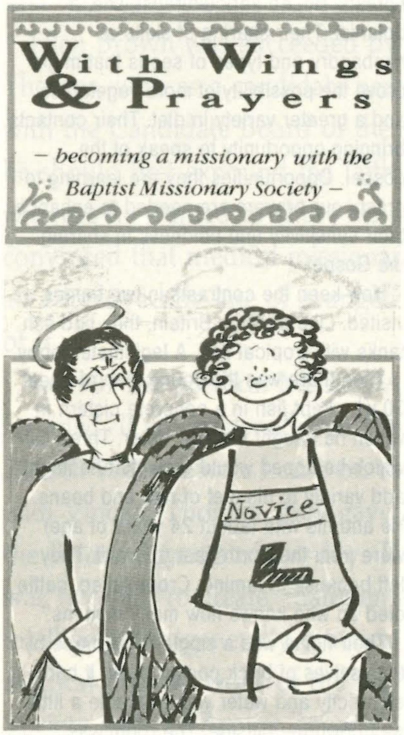
NEW VIDEO

With Wings & Prayers

— becoming a missionary with the Baptist Missionary Society —

What happens when someone feels that God is calling them overseas? Who do they talk to? When do they see the BMS? What does the BMS do? What sort of training must they undergo? How do people actually get to go overseas?

All of these questions are answered in this new BMS video (VHS 07)


With Wings
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– becoming a missionary with the
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Novice

WORLDWIDE CHRISTIAN TRAVEL

BRAZIL

When: 1-16 May 1992

Cost: £1,597

For further details of the above and of holidays to Jamaica (24 March-6 April 1992) and to India/Bangladesh (November 1992 and February 1993 – dates to be confirmed) and of the tour of William Carey's England, please write to the

BiCentenary Secretary, BMS,
PO Box 49, Baptist House,
129 Broadway, Didcot, Oxon.
OX11 8XA.

their training provides the necessary skills to get jobs. The necessary skills to make and mend in caring for a family. When saw I you without basic skills of life and did nothing about it? There is a regular stream of enrolments. They come from within the Christian community and without it.

The interim Pastor is a BMS man who serves a candidate secretary for the Brazilian Missionary Society. He has been building the church up after a difficult time.

They now have a young Brazilian Pastor who is gradually accepting the leadership with his wife. The missionary and his wife were as Paul to Timothy with this young couple in the sharing of the gospel. Sixty per cent of the membership of this church live on the favela.

A consistent ministry of visitation and pastoral care goes on here. We saw poverty with dignity and poverty without dignity. Those whose homes were on the favelas, places where drugs were pushed and sold, where murders occurred, where thieves and robbers find shelter, here were families with care in their hearts for their children, possessing real standards.

We marvelled at the way they had built their houses and furnished them. The cleanliness in difficult circumstances was to be admired. Their children and themselves were turned out impeccably when going to school and church.

Then there were the beggars. Children taught to do it as a way of living. Those who approached us with downcast eyes and oppressed countenances, their appearance dishevelled and dirty. What happened to produce such tragedies? What degradations suffered brought people to this? Who knows. The fact is, the poor you will always have with you.

'The spirit of the Lord is upon me because he has anointed me to preach good tidings to the poor, (socially disadvantaged, the helpless and the spiritually broken) he has sent me to proclaim freedom for the prisoners and recovery of sight to the blind, to release the oppressed to proclaim the year of the Lord's favour' (Luke 4:16). I have become all things to all men that I might save some' (1 Cor 9:22).

Peter Wagner speaks of Presence Evangelism without Proclamation and pleads for Proclamation Evangelism – here the presence puts flesh on the proclamation.

HILL TRIBE PEOPLE in Thailand are living a precarious existence. Because of their increasing numbers due to immigration from neighbouring countries and a high birth-rate, and because of tightening restrictions on the use of land, they are not able to maintain their agrarian life-style as they have in past generations. Increasing reliance on the 'outside world' is replacing a formerly self-reliant economy and culture.

As the economic situation continues to deteriorate in the hills, more and more people feel forced to go into the cities and work. Young, uneducated women who go down to the cities and towns can only find jobs as prostitutes – a thriving business in Thailand. Previously involving primarily poor northern and north-eastern Thai villages, the hill tribe women are now being drawn into the system of brothels, massage parlours, bars and nightclubs. It is estimated that between one per cent and two per cent of the general population of Thailand are prostitutes – 700,000 -1,000,000 or more people.

Prostitute buyers actively recruit hill tribe women, going up into the hills to buy them from their families or from the headman of the village. The money is attractive to those who have few or no other economic options.

On 5 May 1987 the New Life Centre opened in Chiang Mai, Thailand, seven months after the first meeting was held to discuss the possibility of its establishment. Paul and Elaine Lewis had become concerned about the increasing number of young hill tribe women who were being sold by their parents into prostitution. They felt the need to offer an education to women who had little or no previous opportunity to receive one and therefore had few economic options open to them.

Elaine discussed the issue with Sam Hasuwan, the manager of Thai Tribal Crafts and eventually she received permission from the TTC Board to establish a sub-committee to organise the project.

Thai Tribal Crafts is a store which sells hill tribe handicrafts. It serves as a self-help project, enabling hill tribe people to market their handicrafts both here in Chiang Mai and around the world. It was started by missionaries about 17 years ago, and provides tribal people with vocational training, as well as other vital services.

New Life Centre

Lauran Bethell, working with the Thailand Baptist Missionary Fellowship, is Director of the New Life Centre at Chiang Mai. She is helping young women threatened by prostitution.

Thai Tribal Crafts offered to fund the rental and renovation of a residence, plus utilities and salary of a housemother. The residence in Chiang Mai would allow hill tribe women, from any tribe, ages 15 and older, an opportunity to go to the Thai government's adult night school and receive vocational training.

Eighteen young women were admitted to the Centre for that first term. In May, 1988 a second house, about a mile away from House Number 1, was rented and the programme was expanded so that up to 50 young women could live in the New Life Centre facilities and benefit from its programmes.

In May, 1989 a small house, directly across from House Number 2, was rented as an annexe to the second house, and the numbers grew to a total of 64 residents. Each home has a housemother and assistant housemother who supervise the day-to-day administration of the Centre.

The young women come from a wide variety of backgrounds. Several of them have come to us through the work of the Women's Emergency Home in Bangkok. One of them jumped from the window of a brothel several years ago and had been living at the Emergency Home since that time. Two others were rescued from a brothel by the Special Forces Police after Paul and Elaine Lewis had contacted the Emergency Home, asking for help to enable a young Akha Woman to be released from a brothel in Phuket.

Khunying Kanitha Wichiencharoen, the founder of the Emergency Home, made the contact with the police and they proceeded to close the brothel down and arrest the manager. The 17 young women working there were taken to the Emergency Home. Three of them were Akha and two of the three came to live with us. The third one returned to the hills to live with her family.

Several of our residents have virtually no families and have been living under the threat of being sold. One resident is from a family who has a horrendous reputation for opium and heroin trading. It was her uncle who sold the young woman who jumped from the brothel window.

In contrast, we have several young women who have been active as leaders in their villages. One Akha woman, who, though she speaks Akha, Lahu and Burmese, is totally illiterate, never having had the opportunity to go to school but instead having to help support five younger sisters in school. Nevertheless, she's been the leader of the women's group in the village church and wants very much to be able to read and write so that she can return to her village and serve even more effectively.

In addition to admitting Lahu and Akha residents, we also have some Hmong, Mien and Lisu women. One of the Hmong women was 30 years old when she came to us and had been able to complete a sixth grade education as a child. She, too, had been a leader in her church and was thrilled to have the opportunity to be able to further her education. She finished ninth grade with us and then was able to go on to attend Bible School.

The residents all attend the Thai government's Adult School programme at night. During the day they have the opportunity to study Akha and Lahu reading and writing, English, and sewing (which includes pattern drafting). They also receive special tutoring in Thai.

Many of the residents weave and make traditional handicrafts to be sold at Thai Tribal Crafts. Others make goods to be sold in the Night Bazaar in Chiang Mai. Quilt blocks have been sent from American Baptist Women's groups in the United States and the young women have been taught to make quilts. Some of them have sold the quilts to the foreign community in Chiang Mai and other quilts are used by the residents at the Centre and by their families in the hills.

The money from all of these endeavours helps to pay their term fees and provide them with money to buy their toiletries and clothing.

The residents attend local churches and participate in their Sunday School programmes. A seminarian from a Chiang Mai works as an intern at the Centre and is responsible for running a youth activities programme, leading devotionals and conducting Bible studies. The Centre offers discipleship training classes to those who are interested in becoming Christians. Baptisms for new Christians are held at the annual convention of the tribal Christians.

The New Life Centre is funded in part by Thai Tribal Crafts. In addition, funds are received from private donors and local as well as international groups. Churches and individuals related to the American Baptist Churches have been generous in their on-going support for the work, also. □

MORE REFUGEES

There are now more than 18 million refugees world wide. It has been estimated that over the past year there has been a 10 per cent increase in refugee numbers and this on top of a 230 per cent increase during the mid to late 1980's. Africa still has the largest number of refugees and displaced persons and this is likely to rise even further as different nations fight for more democratic participation in government.

SLIMMED DOWN BUDGET

The BMS has been presented with a slimmed down budget for 1992. The Society estimates its expenditure for the new year at 4,188,150 which is down by 67,550.

'This is not an accident,' said BMS treasurer, Arthur Garman, speaking to the November meeting of General Committee.

'It is deliberate. Like many others we have been doing a cost cutting exercise in order to reduce the appeal figure. This is right when so many of our churches and church members are finding economic conditions more difficult.'

Although giving to the BMS over the last 10 years has more than matched increases in the cost of living, it has not kept up with expenditure. This has meant the Society's reserves have been drastically reduced.

'We can't continue to do that,' Mr Garman said.

However, there is no intention to cut back overseas work. Mr Garman pointed out that the estimates included support for new missionaries in El Salvador, Nicaragua, Belgium and Italy.

'Missionary allowances are to be increased to meet the increased cost of living in the countries where they are working and a cost of living increase of four per cent is to be given to home staff. The provision for buildings, equipment and transport grants has been cut by 100,000.

'Administration costs at home have been reduced by 5,000, which may not sound much, but it will need considerable restraint to achieve it.'

Arthur Garman

Another 9,000 is being cut from promotion, education and recruitment and there will be one less area representative.

'We have tried to make the cuts as painless as possible,' the treasurer explained. 'We haven't looked at withdrawing missionaries, making staff redundant or taking no new candidates for training and I hope that we never have to.

'Some missionary societies have already had to resort to these drastic measures.'

Giving from the churches over the past year (until September*) has increased so far by 5.2 per cent compared with the 10 per cent needed. If this is maintained, then 200,000 will have to come from reserves in order for the Society to pay its way.

In spite of the cutbacks, because of the lower level of giving, the BMS is still appealing for an increase in giving of 9.5 per cent.

'Why haven't we been reaching our appeal target?' Arthur Garman asked. 'Have we reached the ultimate level of giving so that we need to look seriously at cutting back? Have the churches lost the vision or don't they have the same vision as the General Committee? Are we failing to get the vision we have across to our churches? Do we need to make a special effort to put BMS back at the front of our giving where it belongs?'

* Indications are that the final total for the year will show an increase in giving which is much lower than this.

ZAIRE UPDATE

'The present Prime Minister of Zaire is quoted as saying that now the Zairian people are fighting for democracy the west leaves,' Derek Rumbol told the General Committee last month.

'And it is not without a grain of truth when you think of the way in which we in the west and the east, capitalist and communist, have dealt with Africa, not for the interest of Africa but for ourselves. We have a lot to answer for and a lot to confess. I am not excusing the way in which those at the top in Africa siphon off the money and are able to build big houses. Such men will have to stand before the judgement seat of Christ. But we shall also and it is holding these two things together, what has been happening in Zaire and the part those of us outside have played.

Derek Rumbol

'And now in Zaire there is almost a complete break down of law and order. The news of Mbanza Ngungu and Kimpese is not good. Margot Bafende, one of her step children, Pat Woolhouse and others including American and Canadian missionaries came out on Saturday, October 26.

'They talk of widespread looting and Margot says that Mbanza Ngungu has been destroyed. The French military left on the Friday and within five minutes of their going their houses had been destroyed and the mob took over. Men, women and children were just raging through the streets taking roofs off, taking everything. The missionary flats have also been affected.'

Derek Rumbol said that Steve and Carolyn Green had left Kimpese and were coming home but that Gwen Hunter was still there.

Speaking generally of Africa he said that 'the continent is changing rapidly. It is easier to generalise about what Africa is reacting against rather than to say where it is going.

'Perhaps there are parallels in eastern Europe and whilst we do link ourselves very closely with the people there we cannot and dare not sever links with Africa.

'We have bonds as a western nation with Africa through our colonial influence. We have bonds with Africa through our Christian brothers and sisters in the Church. In the change that is coming in that continent and in the land of Zaire, through external and internal pressure, we stand by them.

'It may be that we are entering a new phase in the history of Africa. There are a whole host of nations taking stock and working towards a new future and Zaire takes its place within them.

'When I visited Angola, people there thanked me for your prayers for them over the last 31 years. For so long have the people there been crying out for peace and we have been praying. And now can you believe it, there is peace in Angola. In this committee for over 30 years we have been talking of war in Angola and now there is peace and we continue to pray.

'So we stand with the people of Zaire and we pray for the country, the church and for the missionaries. And we continue to work that in all this, in all circumstances, God will be glorified and that all of this pain and all this suffering God will ultimately cause to be used for His glory.'

Above: The BMS General Committee meeting in Harrow Baptist Church.
Below: BMS Zaire missionaries who met at Kinmel Hall in North Wales for a retreat shortly after returning to the UK. 'We must say how extremely helpful we found the retreat,' said one missionary. 'The sessions led by Richard Harrison were both helpful and thought-provoking. The three days enabled us to come to terms with all that had happened and face the uncertainty of the future.'

VIEWPOINT

We are always pleased to publish letters on mission topics. We do reserve the right to edit them in the cause of brevity.

THANK YOU

On behalf of the Baptist Church in Mizoram, I do express our heartfelt thanks to BMS for giving a large sum of money towards Relief Aid to the cyclone-stricken people in Mizoram.

So far we have distributed more than 120,000 rupees in cash, 500 Quintals of rice, 900 pieces of mosquito nets and 1,200 blankets to the victims.

Rev Raltawnga
General Secretary
Baptist Church of Mizoram

TWO KINDS OF MISSIONARY

RICHARD HOSKINS appears to make a startling assertion in his article 'Two kinds of missionary' (*Missionary Herald* October 1991). Are most of them bad ones?

Most of the missionaries I have known have made considerable efforts to learn the local language and to understand the national culture. Not all were natural linguists and none of us was perfect but we tried. And it is hardly likely that people who go abroad to preach the gospel believe that their view of Christianity is wrong. Few of us failed to learn something in the process of living overseas.

If most missionaries do return disillusioned and critical of colleagues and the national church it is at least possible that they are right in their judgement. No church is perfect and we all stand under the judgement of God. If they are wrong we must look more closely at the pastoral care they receive when abroad and the preparation we give them before they go there.

Or maybe we didn't pray enough for them.

Fred Stainthorpe
Wednesbury
West Midlands

LESSONS

IN THE OCTOBER edition of *Missionary Herald* the Editorial Comments end: 'But the lessons they have learnt. . . are not for them alone. . . They question us and we, if we are alive in Christ, must learn and grow ourselves.'

On page 8 I then read Frank Gouthwaite's article which included the sentence, 'What is harder to stomach is to find Christians spending money on new cars, CD systems, yachts or foreign holidays while 40,000 children die every day of preventable diseases.'

Absolutely true, I thought. Three cheers for the BMS for articulating this truth. Imagine, then, my amazement when I turned to page 10 and saw the BMS advertising £1,000 plus holidays!! How many children could that feed?

Something wrong somewhere!

Clive Wilby
St Annes
Lancashire

CALL TO PRAYER

15-21 DECEMBER

India: Medical Work

After a short time in the UK, Betty Marsh, the BMS doctor at Berhampur, has returned to India. She and the hospital are facing many legal problems at the moment and need the support of our prayers.

We remember also Diptipur Hospital with its special eye department and related clinics headed by Dr Suna.

Ann Bothamley serves in the Vellore Christian Medical College Hospital in the south of India. The hospital is well known for its high standard of Christian care.

22-28 DECEMBER

God's Mission of Love

Christmas, the birth of God's own son into the world of mankind, is the greatest missionary event of all time. We praise God for the great gift of Himself. No more can we see Him as remote and aloof. Jesus is Emmanuel, 'God with us'.

As once more we greet His coming let us commit ourselves to His ministry of love, an incarnate ministry, not aloof from people but alongside them, where they are facing the hard facts of life.

29 DECEMBER-4 JANUARY

Justice and Integrity

This week straddles the old and new years, a week of sad reflection and joyful thanksgiving, a week to seek forgiveness and to renew faith, a week to work out what went wrong in the old and to prepare plans for the new.

The peoples of Eastern Europe now face the harsh reality of their new freedom. In Africa Angola makes its hesitant way towards peace while Zaire's agony shows no sign of abating. In Asia, Bangladesh recovers from another cyclone, peace eludes Sri Lanka and Nepal tries out democratic ways. In Latin America ordinary people are weighed down by economic difficulties and, in Central America, by civil conflict.

But within all there is the Church, Christ's faithful people working, worshipping and witnessing, living alongside those most in need. Let us pray for all our brothers and sisters in Christ around the world.

Justice and truth –
of such words, twisted and bent,
and revolutions made
and tyrant forces take tight hold;
by such words, narrowed and cramped,
are hostages held
and freedom dies another death;
from such words, turned inside out,
excuses flow
and racist hate destroys another's home

God of justice and truth,
we praise you
for not speaking in words
that drift away on the wind
but in the person of Jesus,
the Word made flesh,
the way, the truth and the life.

5-11 JANUARY

Zaire: Church Leadership

As we go to print, the future in Zaire is uncertain. Derek Rumbol visited the country in November and was able to talk with church leaders and assure them that the BMS partnership with the Church in Zaire will continue. There is a need to discuss how that partnership will work in a changed Zaire.

In the meantime our prayers for Christians in Zaire are essential. Within a nation in crisis the visionary leadership of Christian men and women is vital. They have a hard task. In the best of times communications between the different regions of a Church community which stretches for over 1,000 miles in Zaire are extremely difficult. Today they are dangerous and almost impossible.

Loving Father God,
your people in Zaire are tired,
exhausted by suffering that has no end,
faint with hunger than cannot be satisfied
worn-out and battered by the struggle to live;
help them to know
that you are with them,
that you understand,
that you are working for them,
and that the strength, love and care
of the one who never wearies or grows faint is always with them.

12-18 JANUARY

Bangladesh: Chandraghona – Medical Work

Although great advances have been made in arresting and curing leprosy, there are still many leprosy sufferers in Bangladesh. The Leprosy Hospital in Chandraghona provides care for many patients who need treatment oversight. The Hospital also gives close attention to those in the community who show early signs of leprosy.

Close by is the Chandraghona General Hospital. The Hospital attracts patients from a very wide area across the Rangamati Hill Tracts. One of the greatest concerns is the lack of committed Bangladeshi Christian doctors and nursing staff. We remember Dr Chowdhury the Medical Superintendent and Dr Ken Hatano who has oversight of the Leprosy Hospital. Phil Commons is our BMS Physiotherapist in both Hospitals.

19-25 JANUARY

Angola

After more than 30 years of revolution and civil war, the warring sides in Angola have agreed to peace. The scars of war will be seen in Angola for a long time yet, not least in the many limbless young men seen in the streets of Luanda the capital, victims of a war which for many had no meaning. The economy of the country is wrecked and food is still scarce.

Throughout the years of war, Baptist churches have been able to maintain a positive Christian witness, sharing their faith in loving service, evangelism and church planting. Church services have been crowded as people have flocked to the only places where they could find hope. We pray that the Evangelical Baptist Church in Angola (IEBA) will be able to offer the same kind of hope and leadership as Angola seeks to give peace and chance. Alvaro Rodrigues is General Secretary and Joao Makondekwa is President.

26 JANUARY-
1 FEBRUARY

Fellowship Visits and Scholarships

For many of our partner churches, opportunities for research and study are limited. Our Scholarship Scheme makes it possible for a few to receive extra training which will equip them for strategic ministries. In particular we are committed to helping those involved in theological education who will be able to share their overseas experience with many others.

Taking an extended period away from home is never easy for the individual and his or her family. Either it involves separation or means uprooting the family unit. It is a sacrifice that many are ready to make for the benefit of their home churches. We pray that we in Britain may be challenged and blessed by contact with our overseas friends. The benefits of fellowship visits and scholarships are two-way.

2-8 FEBRUARY

Baptist World Alliance

The BWA brings together a Baptist community of something like 70 million people and with around 36 million members in 136,000 churches. Within this world-wide family there are many emphases in theology, worship and organisation often reflecting the history and the culture of the different countries.

In the first week of February each year the Baptist family is asked to set aside a day of prayer. The theme this year is 'Together in Christ: We Pray'. BWA Secretary, Denton Lotz writes, 'Prayer is the great tie that binds believers around the world together. It is also the instrument of the righteous to confront evil in an ungodly world. . . . BWA Day is the one time throughout the world when Baptists in local congregations are called upon to pray for one another in a very special way . . . when we direct our thoughts to the whole body of the Baptist World Alliance and beg God to make us an instrument of His peace, an instrument of His justice, an instrument of His saving power.

9-15 FEBRUARY

Nepal

The new Constitution of Nepal has now been promulgated, providing 'freedom of religion'. It was welcomed with guarded pleasure but with some apprehension by Christians. 'Every person shall have freedom to confess and practise his own religion as coming down from a perennial past having due regard to the traditional practices, providing no person shall be entitled to convert another person from one religion to another. . . .'

The implications of this new freedom are still being worked out by the Christian Church, as believers share good news with the overwhelming Hindu majority.

The United Mission to Nepal headquarters are Kathmandu. Edgar Metzler is the Director, Jane Andrews works in administration, Personnel Secretary is Graeme Guger assisted by Suzanne Linnell.

MISSIONARY MOVEMENTS

ARRIVALS

Roger and Mrs Angela Collinson
on 7 October from Rio Grande, Rio Grande do Sul, Brazil

Neil and Mrs Ruth Abbott
on 8 October from Clermont Ferrand, France

Betty Marsh
on 25 October from Berhampur, India

Margot Bafende
on 29 October from Mbanza Ngungu, Zaire

Pat Woolhouse
on 29 October from CECO Kimpese, Zaire

DEPARTURES

Graham and Mrs Debbie Atkinson
on 4 October to Pokhara, Nepal

Ann Bothamley
on 4 October to Vellore, India

Joy Knapman
on 8 October to Delhi, India

Roy and Mrs Margaret Deller
on 17 October to São Paulo, Brazil

Stan Porter
on 17 October to São Paulo, Brazil

John Pullin
on 17 October to Paranaiba, Brazil

Maureen Porter
on 31 October to São Paulo, Brazil

ACKNOWLEDGEMENTS

LEGACIES

Miss P M E Tuckett	500.00
Jim and Bessie Young	200.00
Mrs Edith I Walker	10,833.46
John Cornelius Codd	139.97
Francis Mervyn Prichard	10,000.00
Mrs Freda Mary Eady	500.00
Mrs Iris Pocock	500.00
Nellie Frances Collier	4,090.82
Grace Pattie Braby	45,000.00
Mrs Jane Allan	2,000.00
Herbert Hall Snow	960.10
Mr C E Cannell	250.00
Miss Annie Gill	1,500.00
Mr and Mrs Henry Nutt	500.00
Kitty Harrison	500.00

GENERAL WORK

Anon: £110.00; Anon: £10.00; Zaire: £5.00; Bristol: £10.00; Oswestry: £30.00; Anon: £50.00; Anon: £200.00; Anon: £4.75; Enfield: £20.00; Anon: £100.00; Gwent: £10.00; Durham: £30.00; Anon: £100.00; Anon: £10.00; Anon: £5.00; Anon: £15.00; 'John': £20.00; Aberdeen: £21.00; Nationwide Anglia: £10.00; York: £50.00; Bloomsbury: £63.75; Huddersfield: £200.00.

Coming to your area soon!
Book the date!

NO SMALL Change

11/12 JANUARY
North
Blackburn

25/26 JANUARY
South East
Bournemouth

8/9 FEBRUARY
Wales
Cardiff

22/23 FEBRUARY
Midlands
Bilston

7/8 MARCH
Scotland
Bellshill

21/22 MARCH
South West
Devizes

4/5 APRIL
Wales
Bangor

11/12 APRIL
Central & East
Hitchin

9/10 MAY
North
Newcastle-on-Tyne

16/17 MAY
South East
Venue to be announced

For further details, contact your BMS Representative.

- ● 'Thought provoking'
- ● 'Really exciting programme'
- ● 'Not a bit like other deputation meetings'
- ● 'Those who didn't come really missed out'

These people are talking about NO SMALL CHANGE.

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SATURDAY

Come and enter the life of the world church. Something for everyone!

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KIDS FOR CHANGE! An action-packed programme for children over five.

6.00 – 7.30 pm **The Summons – a multi-media presentation. Face the challenge. Decision time!**

(Creche for under fives available all day)

SUNDAY

Team members will share in local church services.

Baptist Missionary Society, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon OX11 8XA

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